CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JANUARY 10, 1835. NO. 700.---VOL. XIV.—NO. 22.

RELIGIOUS MISCELLANY.

[From the Southern Religious Telegraph.]

Extract of a letter recently received from Rev. H. G. O. Dwight, missionary of the A. B. C. F. M. at Constantinople.

LETTER FROM MR DWIGHT.

I have lately been with brother Schauffler, on a tour to Salonica and Adrianople, and in the present communication will narrate some of the circumstances connected with this tour. At Salonica, which you know, is the ancient Thessalonica, we thought much of Paul, and it was with thrilling interest that we sat down on the Sabbath and read through in course the epistles to the Thessalonians, on the very ground which was once occupied by those to whom these epistles were addressed. They showed us what they call the pulpit of Paul—a noble specimen of antiquity, which Paul might indeed have seen, though there is no probability that he ever preached in it. It stands in the centre of a large Turkish mosque, which was once a christian church, and within the dome of which you may still see the pictures of the twelve Apostles, done in Mosaic, with a Greek inscription, by the side of which the Turks, in modern times, have placed another in Arabic.

There are many christian churches in Salonica, i. e. christian in name, but in fact of superstition and idolatry. In one of them, they showed us a block of marble in the shape of an urn, which is miraculously, as they say, supplied with water, so as to be always full, though you were to empty it a hundred times a-day. On a certain day in the year, thousands of Greeks assemble here and drink of the sacred water, and sprinkle it over their persons, and thousands more may come and yet it will never be dry. This stone, you will understand, is moveable, and you may take it to any place, and it will always remain full of water. We requested the priest to take it to another part of the church and suffer us to pour out its contents, and then wait to see it replenished. He replied that it would require 24 hours to have it filled again, well knowing that we would not wait so long a time.

In the same church is a marvellous picture of the Virgin Mary, which has the power of healing diseases; and the priest told us that if a sick person came there and placed a piece of money against the picture, if the money should adhere, the person will recover, but if it falls off, he is sure to die. Such are some of the fables which these deluded people are educated to believe, and to doubt which is the worst of infidelity; and such are some of the modes by which the priests filch money from the people to line their own pockets.

From Salonica we determined to visit, if possible, the ruins of Philippi. We could not go to Berea, as that would carry us too far off from our road, without anything special to call us there. Having passed through Siris, a modern town of some importance, where we spent a part of a day—we proceeded easterly, and having reached the summit of a low range of hills, we came suddenly upon one of the most splendid prospects that the eye ever beheld. Before us was an extensive level country, checkered with fields of grain and cotton, intermingled with vineyards and square patches of land just turned up by the plough, the whole presenting marks of the highest cultivation and fertility. On our right, was a high precipitous mountain, whose frowning blackness, sprinkled on the summit with occasional drifts of snow, stood in bold and striking contrast with the soft and mellow coloring of the plain below. Other ranges of mountains were seen in the distance, of a greyish tint, whose indistinct outlines were calculated well to heighten the effect of a scene that filled all our thoughts. This was the plain of Philippi! Was it not an enviable situation? And who would not have been there? It was the battle-ground on which the fate of empires has been decided. It was the arena of contest, on which the skill and prowess of such men as Philip, and Alexander, and Brutus, and Mark Antony have been tried! Nay, infinitely more, it was here that the tidings of salvation were first proclaimed in Europe, and a christian church was first formed; and from this favored spot the gospel extended itself westward, and continued to extend until it reached the British Islands, and through them the American continent.

We looked in vain, however, for the splendid edifices, the bustling market places, and the crowded streets of the once populous and noble Philippi; and even the river side, "where prayer was wont to be made," cannot now be identified. All is now silent as death where the city once stood, and its site is only marked by ruins, some of which indeed, are splendid, even in their decay. We followed the road, over which Paul and his companions undoubtedly travelled, as far as Neapolis, (now Cavilla) where he landed, and from which place, Samothracia is in full view.

At Adrianople we found an Armenian Bishop, who has dabbled a little in Geography and Astronomy, a very unusual thing here—and who believes the earth is flat and stationary. He wished to know, if the earth is round, why vessels going to America, did not slide off. It was hard to bring him to converse about serious things, or even about improvements in education among his people; and we found he could talk more fluently about some wine which he produced, which, he said was twenty years old, and about his garden, of which he seemed very proud, though it was an arid spot, in which a few flowers and a few stinted bushes were cultivated. Poor man, he seemed to have but little care for the garden of the Lord, into which he has been sent as a laborer. We returned home after an absence of one month from our family and fellow-laborers.

In Constantinople we feel encouraged, both from the promises of God, and also from his providences, though at present we are shut out again from intercourse with the people by the plague, which carries off its hundreds a day in our city. We are living for a few weeks in the country, at the healthy village of St Stefans, where Com. Porter, our Ambassador resides. He is very kind to us, and he has just been here to offer to our ladies the use of his horses to ride out every day if they wish. We preach, in English, at his house every Sunday. Mr Johnson is living with his wife in our house in Pera.

[From the Vermont Chronicle.]

PASTORAL CONVERSATION.

WILLFUL CHRISTIANS.

"Well, Mr Oberlin, now for something more about willful Christians. Our last conversation was profitable to my soul, as I hope." "Every where there are willful people, and whatever they go about with their natural temper, they are very certain they are right, and sometimes very furious. You know Mrs. X. She is what I call a wilful woman. And when her will is up the whole house have to march, willing or unwilling, and that too sometimes at double quick time. Willful Christians are for the most part indifferent sort of livers. When their will is not turned upon religion, they are, as they call themselves, cold and stupid. They want something to excite their wills. What duties they attempt to perform are usually performed with a set kind of determination to do the things, rather than with the spirit of love." "Yes, so I should think; but the preacher, of whom I spoke, and whom I expected you would call a willful preacher, and one who preached more to the wills of men than their hearts, preached a great deal about love, and said 'Jesus Christ had nothing to give but love.'" "Very likely. But we shall forget what we are speaking of. Willful Christians want to make things go; and think if they can but get things fixed right, wonders will be accomplished. So they are ready to lay hold of any thing which promises to drive ahead. And when a preacher comes along, or an event happens to excite their wills, they are ready to make the most of it. They talk and act with great life, and vigor, and self-determination. They are like a man, who says, 'There, I *will go*;' and jumps upon his horse, and whips up, and makes the dust fly. If others do not think or do as they do, they call them obstinate, stupid, ignorant, with no more religion than a horse, as being under the influence of Satan, &c. If they are willful about prayer, they will pray a great deal, and so pray that it will be known. If they are willful about reading the Bible, they will do a great deal at it. But instead of the meekness and gentleness of the Bible, they have more of the spirit of John. 'Come and see how I do.' They will be very censorous. They do not love plain and simple truth uttered in a kind and plain way. It is not forcible enough for them. They want something more rousing, something more compelling. Instead of being won and winning, they love to drive and be driven.

"Now it is the easiest thing in the world to excite people's wills. How easy a man can excite the will of his child, and make her wilful, or the wife the husband, or the parent the child. How easy for any man to excite the will of his neighbor. Only be willful yourself, and you can do it any where, and at any time, and on the largest scale, if you can get people together. As long as you excite their wills, they will come for madness, or for vengeance, or for excitement. Your can do just what you are a mind to by way of excitement if you keep at work at their wills, and they feel that governing themselves by their wills is the right government. And if they can be willful under the name of zeal for religion, or the name of active love, so much the better, in their opinion. This is the way demagogues get influence; they excite people to be willful under the name of patriotism, liberty, democracy. And they finally express it in mobs and violence. When a man is willful he always thinks he is doing a great deal, or is about to do a great deal, or should do a great deal if he was not hindered. He feels very powerful; just as every little boy does whose will is up. If he is a preacher, he tells you, perhaps, who and how many he shall break down. He shall convert this or that opposer. He shall do wonders such as the people had no idea of; and very like he will do it. He will not, however, *in meekness instruct those that oppose themselves.* But he storms or rails at them. If they hold errors, he will scorn them and despise them, and let out feelings of vengeance against them. He has a sort of inquisitional *feeling* to crush them. He is not like the servant of the Lord, who must be *'gentle,' not strive, 'patient,' 'showing all meekness unto all men.'* Beware, my young friend, how you submit yourself to such a mind."

HOMAGE OF INTELLECT TO CHRISTIANITY.

We dwell upon the attestations of distinguished men to the truth of Christianity, not because we are flattered by the homage which they pay to it, but because the value of their testimony can be readily and generally appreciated. In this view the Christian example of men distinguished in legal investigations is especially entitled to regard. They are familiar with the laws of evidence, and are known to reason correctly on those laws in their application to the subjects of daily inquiry in courts of law. Why should they not reason with equal correctness when their powers of investigation are directed to the simple question of the truth of Christianity—a question in which they are personally and deeply interested, and which has been prepared for their examination by previous discussion in every variety of form which could possibly tend to elicit truth! With all these advantages in the aspect of the subject, and in the preparation of their own minds for its investigation, why have they arrived at *entire conviction* of the truth of Christianity, if its claims are doubtful or unfounded? Why have they admitted its right to exercise an unlimited control over their conduct in all the relations of life, over the daily and hourly course of their conversation, and even the most secret thoughts and affections of the heart? Such submission is due from man only to his Maker, and it is because men of truly noble and elevated feelings recognize His voice when speaking through his Son, and in his word, that they bow in obedience to its authority.

We do not say that the truth of Christianity must be admitted because multitudes of competent men have pronounced it a divine revelation, although we think such an argument might be founded upon the number and character of *concurring opinions* on the subject. But we do insist, that to be either hostile *or indifferent* to the Gospel of Christ; to live in disregard of its authority or disobedience to its precepts, without having *duly* examined its claims, is a course of inconsistency and folly, unworthy of a rational being and full of criminality and danger.—*Episcopal Recorder.*

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

UNITARIANISM WILL DO TO DIE BY.

A STATEMENT OF FACTS.

I had occasion not long since to visit the family of a friend in the country who had a son almost gone in consumption. The young man had a superior intellect, which was not in the least impaired by disease—he had led an uncommonly conscientious life, and had been a constant attendant on the preaching of Orthodox Episcopalian sentiments. I shortly perceived that he was fully persuaded in his own mind that he could not recover, and was I led to introduce as delicately as I could conversation that bore on his situation. He said he should be gratified if I would converse freely upon the subject, for religion was what he could never see into. I expressed some surprise; but he with much emphasis repeated the remark; "religion is what I could never see into." I begged him not to dwell on such a general assertion; but to descend to particulars—"tell me what are your difficulties," said I. "I will instance one," said he, "change of heart. I hear it said that I cannot have a change of heart unless I pray for it, and again, that I cannot pray for it in a way to get it unless I pray from a good heart; I don't understand it."

I proceeded to give him such light as I could upon the subject, and endeavored to illustrate the effects of a change of heart by the effect which would be produced on a man who should exchange a calling of which he was extravagantly fond, for another calling of which he should become equally fond. Here is a physician for instance, extravagantly attached to his profession. He makes it the great business of life. His heart is bound up in it. Everything which is not connected with this he considers of very secondary importance. In time, however, he changes his profession. He devotes himself to the ministry. He engages in it with as much zeal, as ever he did in medicine. He has now no particular attachment to his first profession. He regards his present profession as all in all. He is altogether absorbed in it. Now something like this is produced by a change of heart. I do not say that the cases are precisely parallel; but they are sufficiently alike to give you a tolerably correct idea of the effect produced. When the heart is changed, a man instead of making the world, its pursuits and pleasures the supreme, the ruling purpose of his actions, thoughts, principles, affections, gives his whole heart to religion. He loves it better than anything and everything else. Thus I have endeavored to give you a general idea of the effect produced by change of heart.

Now naturally comes the question how is this change brought about? The course of providence, sudden prosperity or adversity, preaching, reading the scriptures, religious conversation, sickness, death of friends, and the like, are continually exerting religious influences on the mind. There is no hour in the day when we are free from these influences, though they may not at all times be perceptible. We reflect on them, we feel them, we are deeply impressed by them. And we have the general tone of the mind materially altered by them. We think what we are, how unfitted for another world. We are humbled—deeply penitent; we pray. It may not be with precisely such a spirit as we should pray if we had been for a long time cultivating a devotional spirit. But we pray in sincerity. Our prayers are answered in the natural effects produced by prayer upon the mind and heart. And, in addition to this, if God sees best, he gives what we ask in prayer, for we have the promise that if we ask we shall receive; and the assurance that the effectual fervent prayer of a righteous man availeth much. Thus I conceive that a change may take place, and a man not know the time when the love of the world as the ruling principle of life gave place to religion. I have not entered so minutely into detail as I might, because I think your situation hardly warrants it—it would be too wearisome, more so than beneficial. If you have a heart right with God—if you have holiness of heart, you have what is required. It matters comparatively little in what way you gained it.

But you ask me if there is not satisfactory evidence that the change is oftentimes instantaneous and brought about by the particular grace of God. I say sometimes it does *appear* so. But I think it much less frequent than we imagine. And I am willing to take as strong a case as you can find. Here is a man for instance, notoriously iniquitous; who is suddenly stopped short in his mad career and converted by apparent interposition of the Deity. Now I have no doubt that the wicked course of conduct which he had long been pursuing, was the very instrument of his conversion. The natural effects which it had been for a long time producing little by little on his mind—the stirring up of his conscience—his fear of detection and worldly punishment and disgrace, served to prepare the way for his conversion. And then it was that some affliction or sickness, or perhaps some dreadful act which he committed under peculiarly touching and aggravating circumstances—or perhaps merely his brooding over his past conduct till his imagination and feelings were wrought up to a pitch of frenzy, seemed to give a change to his whole mind and character. The very flood-gates of his soul were thrown open—the feelings which had been suppressed and stifled, month after month and year after year, found vent and broke forth with the fury of a volcano. And all seemed to be a sudden miraculous conversion by the Deity. There may be some cases of apparently instantaneous and supernatural conversion which, from our imperfect knowledge of the whole train of events that precede, we may not be able to analyze. Still I believe if we analyze these cases very minutely, we shall generally if not always find the fact to be as I have stated. There are not those *miraculous* conversions of which we so often hear and read.

"I do not know but it is so" he replied, "you have given some new ideas on the subject; I never heard it so explained before; it seems very rational; I don't know but you are right."

Another difficulty under which he said he labored, was the doctrine of eternal punishment. I told him we had better first understand each other distinctly as to what we mean, when we speak of future punishment and eternal punishment. I consider future punishment to be the natural consequences of sin, according to the established laws of nature. There are some things which according to the established laws of nature cannot be different from what they are. Here is a person for instance who, in some rash or wicked act, breaks a limb and has it amputated. However penitent he may be for the folly or sin that led to it; though he may live 50 or 100, or 10,000 years, the limb can never be restored, no, not if he were to live through an eternity. Now suppose two persons of precisely similar habits, principles, feelings, characters have arrived at a particular age, say at twenty years, suppose at this time one of these individuals devotes himself with great zeal to his religious improvement; the other relaxes into indulgence in sin—for instance in intemperance. By continuance in it, his bodily system becomes materially affected. His countenance is bloated, his hand trembles, his brow is covered with wrinkles. His mind sympathizes with the body. It is also impaired—stupified, clouded. He becomes passionate. His conscience is hardened. He loses much of his moral and intellectual energy. At the end of a certain period of time, say ten years, he resolves on reformation, and has moral power enough left to carry his resolution into practice. In the mean time the first has been making great advances in religious improvement. And now I ask whether, if both of them from this time continue equally zealous in their religious improvement, and have equal abilities and act under similar circumstances, the second, if they live 20 or 50 or any number of years, will not always be in the rear of the first in the degree of his religious attainments. If you fix upon any point of time even in eternity, will he ever be as well off, as if, in addition to the exertion which he has already made, he had also improved the 10 years which he had wasted and worse than wasted? May not punishment be eternal in this sense?

And further still, may it not be the case that though a man should continue a free agent in another world, he will not have the moral power and resolution to reform? We frequently see something of this kind in this life. We see men degraded in sin and misery. They are aware of it, yet they say they cannot help it. And they continue on, notwithstanding they know how much happier those are who are free from the habits which enslave them, and notwithstanding they are sensible that their indulgencies are entailing great misery upon themselves. Why may it not be so in eternity? Why may it not be the case that the man who has lived a slave to the world, will have lost the power of making himself a spiritual being in the life to come? He goes to the judgment with the same character with which he left the world; and his happiness is depending upon what he has here made himself; qualified, indeed, by the necessary difference there is between this and a spiritual world.

If however, you ask whether, besides this, God inflicts a punishment that is eternal, I reply, that if there be any punishment of this kind I do not think it is eternal. Although to me the scriptures on the whole seem rather to teach eternal punishment, I do not think they settle it beyond a doubt. The word eternal is used differently in different passages. And when I connect with this, what I know of the character of God and of the laws of nature, I cannot conclude that if there be a positive infliction of punishment in addition to the natural and necessary consequences of sin, that it will be eternal. If we believe future punishment to be the natural and necessary consequences of sin, which indeed wil be differently viewed and felt by us in another life from what they are here, why may it not be eternal?

But after all, you must not build up your faith on my authority. I should be very unwilling to have any one awake in another world and find that he had been led into great errors by me. Our best knowledge in regard to it is very imperfect. Here we see only through a glass, darkly. I want you to build up your faith not by any means upon what I tell you; but upon the teachings of Scripture.

The next difficulty which the young man suggested related to the connexion which our Savior had with God. I told him that as he had always been in the way of hearing him preached as God, he might at the first be somewhat shocked at my ideas. I regarded our Savior as a man brought up probably to the trade of Joseph—but endued with power and inspired with wisdom from God, such as no being on earth ever possessed but him. When he wrought miracles, he wrought them by this power, the power of God; it was God working in him. When he uttered prophecies, it was through the wisdom and inspiration of God. The views which had been previously advanced I found were entirely new to him and appeared rational; but the remarks in relation to this last topic did not appear satisfactory and complete.

Several other difficulties he suggested in the course of two or three different conversations I had with him. But the three which I have mentioned were all that seemed to bear with oppressing weight on his mind. I may not have stated the precise language; but I have given the general tenor of the conversation and have endeavored to give his language when stating his difficulties; and I am satisfied of its general correctness.

The time finally came when it was necessary that I should leave him, probably never to see him again on earth. I went to his bed-side early in the morning. He again questioned me as to the character of Christ, saying he was not fully satisfied in his mind with what I had said, that I did not clear up the subject as to the connection of Christ with the Father. I told him that God was a spirit, whom no mortal hath seen or could see—that Christ was a manifestation, a personification of what God was, adapted to human wants, that he was a noble manifestation of what was infinite and invisible in a great degree in God who was a spirit. After enlarging upon and explaining this idea, "there" said he, "there I perfectly understand you, it is perfectly clear to me now;" and he repeated the expression two or three times at short intervals. When I was parting, of his own accord he said he felt much less reluctance to die than he did when I first conversed with him; and his solicitude was very great that I should return to him again if I possibly could in a few days. I did so. But it was only to witness the triumphs of faith in the last moments of life, and to see how one who had always been brought up under the preaching of Orthodox sentiments and who had never heard what Unitarianism was, rejoiced in the comfort he now found, and which he could not find in those views under which he had grown up from infancy. I had one or two conversations with him in which he said he had no difficulties now to be solved—that all had been satisfactorily explained. Notwithstanding his life had been marked by uncommon regard to moral principle and the dictates of conscience, he privately remarked to his father that he had often wept in private when reflecting upon the follies of his younger days.

The day before he expired, it was thought that he was just gone. Several stood around his bed. He revived somewhat, and looking around him, asked—"Am I going?" No answer was given. He again asked—"Am I going to die now?" After some little pause, he was answered,—"We don't know certainly; but we think you cannot continue long." He again asked,—"does it *appear* as if I am going now?" He was answered—"we think so." He immediately replied—"I AM WILLING," in a distinct and audible voice that could be plainly heard through a neighboring room. Soon afterwards his mother raised his hand, and he inquired in allusion to its appearance and with perfect composure—"how is it?" I soon observed to him that, as I had described to him the symptoms of departure (for he had some days before requested me to describe them to him), he perhaps could judge somewhat of his own situation. He replied that he had not yet any of the feelings which I had mentioned; but after a little pause added that he believed his eye-sight somewhat failed him. And all this is but a specimen of the calmness and interest of the conversation which he held for nearly a fortnight before his decease. When the hour of his departure came, he told his friends that he believed he was dying, and a very few minutes afterwards expired with the words, "O mother," on his lips: as to himself he had said he was willing to die; but it was hard to be separated from father, mother and sister. The funeral was performed by the Clergyman of whom he had always spoken with great respect and affection. The sublime funeral service of the Church of England was read over his remains; and he, the last of four sons, all of whom the parents had buried within a few years, was committed dust to dust and ashes to ashes, leaving behind him an innocence in life, and a triumph in death which will always be a source of comfort and consolation to them.

Now I ask how is it, that we so often hear that Unitarianism will do very well to live by, but not to die by? Here was a very sensible young man of nearly twenty-four years of age, who had been a constant attendant on Orthodox preaching all his life, who had never heard what Unitarianism was, till he had become fully persuaded that his recovery was impossible; and who always spoke in high commendation of the clergyman on whose ministrations he attended; but who, nevertheless, on his death-bed says, "Religion is what I never could see into"—and who would have died a sceptic if he had not been made acquainted with Unitarian Christianity. And you have seen with what a power of faith he passed from this world to another. It was not merely a change in his last hours to a system of faith to which he had been wedded by early associations and prejudices, and which he had abandoned for a season. No, it was the abandonment of a faith around which one would expect to find all his fondest and earliest affections and associations clinging, and the embracing of views with which he had never before been made acquainted. And why? Because the Orthodox sentiments were so irrational to his mind that they could give him no support in his dying moments. It is *orthodoxy* in this case which was a very good religion to live by, but not to die by.

I might go on and enlarge upon a very fine character, and bring forward a multitude of the most touching and interesting incidents, particularly of the last few weeks of his life, besides what I have already adduced, which would do honor to a Christian and philosopher. But as my object has been to illustrate the power of Unitarianism in death, and to state some of the grounds on which the young man's faith in particular rested, which I think are not sufficiently well known through the community, I shall conclude with a single remark, to wit, that I did not seek, but was drawn into the conversation which I have stated, by the urgent inquiries of the deceased, whose name I trust was recorded on the book of life.

S. Y.

FOR THE CHRISTIAN REGISTER.

CONSEQUENCES OF A SHIPWRECK.

A ship was wrecked near a certain Island. All on board perished, except two intelligent passengers, A and B, who by swimming reached the shore. On this island every thing was to them new. They had never so much as heard that such an island was in existence. They travelled several days to see what discoveries might be made. They found no animals, except sheep, goats, birds, reptiles and insects. Some of the effects which they discovered were ascribed to the elements, fire, wind and water. Others they ascribed to the sheep and goats—others to the birds, reptiles and insects. At length they came to a brook with a dam built across it; and above the dam and in the water they saw several small huts or cabins, built of round sticks of wood which appeared to have been gnawed off in suitable lengths, for the purpose. The wood too employed in building the dam appeared to have been gnawed off in suitable lengths by the teeth of animals. Here are works, said A, which could not be done by any of the animals we have seen; nor do they appear to be the works of men. B observed that he had read of beavers, and their dams and cabins, with which these accord exactly. The men, therefore, concluded that there must have been beavers on the island at some former day, if not at that time. After some farther excursions these men found several old and decayed buildings, which indicated that the tools of carpenters and masons had been employed in erecting them. The size too and height of the buildings were such as to surpass the powers of beavers, or any animal with which they had been acquainted below the grade of human beings. Besides, in searching the deserted houses they found a box which contained several books written with a fair hand. The men therefore agreed in the conclusion that the island at some former period must have been inhabited by men, or by some order of beings not much inferior to the human race. In this opinion A and B concurred; for they both believed and felt that every effect must have had an adequate cause, and that such effects as evince much intelligence, must have had an intelligent cause.

A had been an avowed Atheist and B a Christian. After they had examined the deserted houses, and looked over the manuscripts which they had found, they sat down together to meditate and converse on the discoveries they had made. Before the close of this day's interview, B addressed A with solemnity and kindness in the following manner.

'You and I, sir, have been greatly distinguished from others who were with us in the ship when it was wrecked. I have the pleasure of ascribing my preservation to the mercy of a wise and good God. It is my belief that he preserved me that I might live to do some good in the world, and have a little longer time to prepare for my dissolution. It is my wish that you should share with me in the pleasure of believing that we have a wise and good God, and that to him we owe the preservation of our lives; and perhaps this is one of the purposes for which we have been spared and cast on this desolate island.

'In assigning causes for the effects which we have discovered on this island, we have agreed in opinion. We seem to have been agreed in speaking of secondary causes and agents, and their effects or works, that every effect must have an adequate cause. Some effects we have ascribed to fire, some to wind, some to water, some to insects, and reptiles, and some to birds. Others we have ascribed to the larger animals, sheep and goats. But when we came to the dam and the little cabins, we had to refer these to an animal of a higher grade than any we had seen—an animal of more power and more sagacity. Since we came to this place we have found houses, which required architects of mental power superior even to the beaver. We have also found manuscripts, containing instruction, or food for the mind. We therefore came to the conclusion, that other men had been on this island in former years,—because no beings of a lower order than men could have built these houses and formed these books. We have indeed not seen any other men on the island but ourselves; yet we have discovered *effects* which are to us satisfactory evidence, that men existed here many years ago.

'But, my friend, the beavers and the men were but secondary agents and causes; they therefore must have had a cause, as well as the works which they have left behind them. Neither the beavers nor the men could have given themselves existence; nor could the beavers have made the men nor the men the beavers. Who then or what made the beavers and the men, and furnished them with their respective faculties? What agent or cause could have been adequate to the production of such effects, except the wise and powerful agent which I call God? You have indeed often ascribed such effects to Nature. Yet in nature you have only an "imaginary being," or something which is not a real being, agent or cause. Why might you not as rationally have ascribed the beaver dam and cabins to the operations of nature and denied the existence of beavers? Or why did you not ascribe these old houses and these manuscripts to nature, and deny that any men ever existed on the island prior to ourselves? Does it require a greater share of credulity to believe, that unintelligent nature can build such houses as these were when new, and write such manuscripts as we now have in our hands, than to believe that the same imaginary being could form human agents and endow them with reason and conscience.

Besides, if secondary agents must be adequate to the effects which they produce, what reason can be given why it should not be so in regard to the primary agent, and cause of all things which exist? If we may depart from this principle, we may suppose that you and I came into existence independent of *any* cause. Shall then a rational man deny the existence of a God, while his own reason assures him that every effect must have had an adequate cause, and that no cause is known to exist but God, which is adequate to the production of an intelligent agent? You cannot believe that a beaver has intelligence enough to be the writer of such manuscripts as these; yet you have been willing to believe that an unintelligent Nature can form a human mind! It is by the *use* of your reason that you infer, that these manuscripts were written by intelligent being; and is it not by the *abuse* of your reason that you infer that your own intelligent mind had no intelligent author?'

The Atheist made no reply to these remarks and queries, except to promise that he would carefully reexamine the subject. The following language of Job seems applicable in the present case;

"But ask now the beasts, and they shall teach thee;
And the fowls of the air, and they shall tell thee,
Or speak to the earth, and it shall teach thee;
And the fishes of the sea shall declare unto thee."

All the things enumerated by Job, by their very

existence unitedly proclaim—*There is a God*; and this too on the very principle, that every effect must have had an adequate cause. This principle too seems to be one of the first dictates of the intelligent mind; and it is so uniformly engraved on human minds, as to be itself a powerful evidence that there is a God, who has "not left himself without a witness."

REFLECTOR.

The following Report is from a female teacher having charge of the eldest class of Misses in the school.—ED.

FOR THE CHRISTIAN REGISTER.

THE SUNDAY-SCHOOL ROOM.

NO. III.

I have selected as a guide to the study of the Old Testament a set of questions called "Bible Biography." The course of study suggested by these questions is peculiarly interesting and instructive. Besides giving us the history of the most eminent characters in the early ages of the world, it presents to our mind some of the most important facts recorded in the Bible. Beginning with Adam and the Creation, we pass on to Noah and the Deluge, which furnishes an excellent lesson upon faith, and so along to good old Abraham, where we learn something of the covenant and promise which God made to him and his posterity. Then in order we find Melchizedek, about whom there has been much speculation. Esau, Jacob and Joseph, are full of interest and instruction.

Then comes that meek man, Moses, whose life opens a wide field for study and contemplation. We here see that God is not forgetful of his promise. His benevolence is most wonderfully displayed in sending to the people of Israel such a deliverer as Moses. When we read of the many miracles which were performed by his hand, we are at once taught that God is an *Almighty* as well as *benevolent* Being. Surely no scene could be exhibited, which is so full of *sublimity* and *awe*, as that which attended the giving of the law on Mount Sinai! And what could give us a more correct idea of the state of society at that time, than the nature of the laws which the Israelites were required to observe? We see the effects of a long and oppressive bondage upon the Jews. They were full of murmurings and distrust. Although they experienced such striking proofs of the power and goodness of God in bringing them out of Egypt, yet they had not confidence enough to think they should be carried through the wilderness to a place of rest.

We have numerous instances of the sufferings of the people in consequence of violating some laws, either physical or moral; as in the instance of their murmuring because they had no flesh to eat, and the Lord rather *increased* the operations of nature, (if I may be allowed the expression,) than interrupted its laws, by causing the wind which was wont to bring some quails on shore, to bring them in such quantities as to enable him who gathered least, to gather eighty bushels; after which the people indulged their appetite so excessively as to be overtaken by a great plague, and many of them died.

The history of Miriam furnishes an excellent lesson against family mischief.

In connexion with the history of Aaron, we are led to notice the manner in which the Priest made the great annual atonement for the sins of the people. We are thence referred to the 9th and 10th chapters of Hebrews, where St Paul admirably explains the subject of sacrifices. I endeavored to show as well as I was able, that the great annual atonement, as well as the other sacrifices, were not offered in order to appease the wrath of an angry God, or to add anything to his character (which could not be done), but simply to keep the people from going astray, and from indulging in unlawful excesses. In like manner I endeavored to show that Jesus Christ was not required to sacrifice his life to satisfy the vindictive wrath of God, but that it was voluntary on his part, that it was necessary in order to complete the revelation which it pleased our heavenly Father to make to his children; that having the light of Christianity, the ceremonial part of the law is abolished, but that the *spirit* of the laws which God gave to Moses, is the *very spirit* of all the instructions of Jesus Christ.

I am aware that this lesson involves a doctrine which is opposed to the doctrine of atonement as received by many Christians; yet I felt so strong a conviction of its truth, that I felt justified in making the remarks which I did. This is one example of the connexion which may be traced between some parts of the Old and New Testament.

We have a striking example of fidelity and trust in the character of Joshua. In the address which the Lord made to him after the death of Moses, he told him that the book of the law should not depart out of his mouth, that he should meditate therein day and night. Have we not a book, the words and doctrines of which should not depart out of our mouths? on which we should meditate day and night, which should be our guide at all times? If we have not a nation to lead through the Jordan, or cities to conquer or lands to divide, we have *something* to do, yes, *much* to do, which requires the exercise of *all* our faculties, and obedience to the commands of God, as well as the Jews of old. Thus far have we proceeded in our course of study in the Old Testament, and I am happy to say we are much interested. I think there is nothing so admirably calculated to excite an interest, to elevate and strengthen the mind, as the *study of the Bible.*

FOR THE CHRISTIAN REGISTER.

SECTARIANISM.

MR EDITOR—Will you do me the favor to insert in the Register the following extract from a Sermon on the above subject, by the Rev. Orville Dewey, published in the Liberal Preacher, March 1829. It is the best production I have seen on the subject, and by no means inapplicable to the present times.

Yours, A. P. L.

"This sectarian spirit," Mr D. justly observes, "so far as it goes, partakes of the very genius of barbarism. It is hostile, not only to all philanthropic, but especially to all Christian regard for our fellow men. It is a spirit of clanship and war. He who dwells on the other side, not of a river or mountain, but of a far more imaginary line of distinction, is regarded as an alien if not an enemy. He is of another tribe. He is an infidel, or a schismatic, or a heathen, and we will have nothing to do with him. The kind feeling of the sectarian runs to the separating border, and there stops. All beyond is distrust, dislike, caution and contempt.

"I speak not at random, nor without warrant. The old relationship between those ancient sects, the Jews and Samaritans, is actually revived in some of our Christian communities. There are sects which "*have no dealings*" with each other. There are those who will *buy*, but of their own party. The trader, the mechanic, the farmer, that they deal with must, if possible, be of their sect. Thus is there revived and nurtured, in the bosom of our Christian communities, a state of society, as barbarous in principle, as that of the wild Highlanders of the last century."

CHRISTIAN REGISTER.

BOSTON, JANUARY 10, 1834.

THE "CHRISTIAN" DENOMINATION.

We do not know precisely the origin of this sect, for sect we must call it, though its members acknowledge no other name but the all-comprehensive name of the disciples of Jesus—"Christians." We have supposed that they came forth originally from the free-will Baptists, and that, from very small beginnings, they have increased, like other sects, by means of proselytes. Though they profess not to be sectarian in the sense of interfering with other denominations, or dwelling mainly on their peculiar doctrines, yet they are, we believe, pretty frank in the avowal and defence of their own views. They are Unitarians, so far as that name includes all who reject the doctrine of a trinity of persons or distinctions in God. And we have seen, in the "Christian Palladium," the organ of the sect, formal vindications of the Divine Unity, as opposed to Trinitarian hypotheses. In regard to other doctrines they differ not much we believe from Unitarians. They make much account however of sudden and sensible conversions and of revivals.

"CHRISTIAN" REVIVALS.

Revivals have been heretofore claimed as the results, exclusively, of the "peculiar doctrines of the gospel," or "the doctrines of grace," phrases which are meant to denote substantially orthodox opinions, or Calvinism, or modifications of Calvinism. It is true the Methodists come in for a share; but they are Trinitarians, and after all the refining upon the subjects, they are not much more Arminian than a great portion of the orthodox Presbyterians and Congregationalists, and especially that portion which figures most in revivals. But this notion is found to be altogether a mistake. The Christians are an example in point, for they have their revivals, and use a strange peculiarity of language in describing them similar to that which has been used by other revivalists. We need not however have cited the denomination of which we are speaking; for the most successful revivalists of late, and those who have boasted most of their triumphs, have had nothing more to do with what is now called orthodoxy (if we can find out what it is) than our Saviour had when he was erecting his kingdom in the world, or than Peter had when so many were added to that kingdom by his preaching. Indeed orthodoxy or the "doctrines of grace" falsely so called, have been left quite out of sight in the revivals of recent times, and loud exhortations to repentance, immediate repentance, together with confident and unqualified assertions of human ability to comply with the exhortation, have been repeated, till large masses of people have imagined that they had effected the work once for all, and had become true converts to Christ's kingdom.

The following extract from the Christian Palladium affords a specimen of the language of the "Christians" concerning revivals.

In this place the Lord has commenced a good work of grace, and several we trust have been brought to a saving knowledge of the truth.

Elder Jabez King has just called on us, he has recently made a tour through the north part of Saratoga co. and brings much good news. On the 2d inst. he baptized four in the town of Day, and attended the first communion that was ever attended with the Christian Church there, which he pronounces the best season of the kind he ever enjoyed with any congregation. The Lord's work has lately broke out there, and several have found peace in believing. While the saints are praying to the Lord of the harvest, the great Governor of the universe regards the wants of his bleeding Zion, and is raising up and sending into his harvest, young men who are strong and able to overcome the wicked.

In many other places we hear the Lord is enlarging the borders of his Zion on earth.

GENERAL CHRISTIAN CONVENTION.

This was held at Union Mills, Montgomery Co. N. Y. in Oct. last, and we believe it is the first meeting of the kind which has been held. The denomination is divided into conferences. There are five of these in the state of N. Y. all of which "were ably represented."

The churches and ministers are so numerous in this great state, says the 'Palladium,' that they must always exert a powerful influence in all our public councils, let whatever principle of representation be adopted that will. Of this we see no ground of complaint, for it is certainly no crime to be *numerous* and *united*.

For want of time no measures were adopted in regard to education, though the importance of the subject is admitted. The views of the Christians respecting it appear to be much the same as those now generally prevailing among the Methodists. We come to this conclusion from the remarks of the Editor of the Palladium.

We are far from believing that an education alone, or without any other qualification, is sufficient to make a minister of Christ. But we believe God must endow the man with natural qualifications and call him to the work; and we farther think he should use all laudable exertions to be accomplished in his profession, that he may be a workman, who has no occasion to be ashamed. All classes of people, whether ignorant or learned, feel the most interested and are the most benefited, by the enlightened and accomplished minister: but as an aged Methodist once said, "Holiness is the greatest qualification for a minister." We say, that man is the best minister, who wins the most souls to Christ, and promotes the most rational and pure devotion among the saints. We are advocates of education and spirituality.

MINISTERS.

The following statement concerning the ministers of the Christian denomination (in which we perceive incidental mention that the denomination originated more than thirty years ago,) shows that they have pursued their work with true apostolic zeal.

Our brethren in the ministry for more than thirty years have labored under the greatest disadvantage. Not an individual among them, (we feel safe in saying it,) has received at the rate of ten dollars a month, take the time together since he entered the work. But they have gone forth with zeal, at the sacrifice of all things, to the utmost of their ability and strength. We know many who have spent all they possessed of this world's treasure, and have brought on themselves, not only poverty, but a premature old age—others have left the walls of Zion and gone to their farms or shops, with the hope of repairing their broken fortunes and health. Several of our most brilliant and useful men, by their incessant labors, their fatigue and sufferings, have in the midst of their days, been brought down to untimely graves. Precious martyrs for the good cause of Christian liberty! we love to dwell on their memory—and those days in which we have mingled with them in conflicts and tears. We survey past scenes with solemnity, but we look up to a better world with cheering hope.

The sect of which we are speaking has spread rapidly, with the ardor, and without the censoriousness which is apt to pertain to a new sect;—with a spirit, in short, which answers to the name they have taken, to as great a degree as can well be expected from those who partake in common with others of human infirmity.

MORAL AND BENEVOLENT ASSOCIATIONS AND EFFORTS.

ANTI-GAMBLING ASSOCIATION.

In Nov. last a society was formed, called the *anti-gambling Association of Officers and Members of the Transylvania University,*" of which Professor Charles Caldwell M. D. is President. An "eloquent Address" was delivered before the association by Dr Caldwell. We have seen only a few extracts from it.

The leading principle of the Association is expressed in the following article of its Constitution:

Art. 3d. The members of this Society, on signing this Constitution, pledge themselves to abstain from every species of betting, and all kinds of games of chance for money or property, and in every proper and honorable way to discourage and suppress the vice of gambling.

The objects of this Association are highly laudable, and the example deserves to be followed, especially where a large number of youth are collected and intimately united together in academical or other pursuits. We look upon gambling as a vice which, (perhaps more than any other clandestine vice) tends to destroy all moral sensibility, and to change man who is formed in the image of God into a demon.

AFRICANS' FRIEND SOCIETY.

A Convention composed of "delegates from the Congregations connected with the Middlesex Union Association," was held at Shirley on the 16th inst., at which a society was formed, called the Africans' Friend Society of Middlesex North snd vicinity. The first Quarterly Meeting is to be held in Groton on the first Wednesday in January.

The first article of the Constitution merely declares the name of the Society, and the three following articles explain the purposes of the Society and the means to be used for accomplishing them.

Art. 2. Its object shall be, the benefit of the African race, including the emancipation of those who are enslaved, and the temporal and spiritual improvement of all, whether bond or free, both in this and other lands.

Art. 3. [illegible] this society does not restrict itself to the use of any particular class of means, but is at liberty to adopt such measures as the providence of God may from time to time suggest, yet our principal hope at present lies in *obtaining and diffusing correct information and right views* concerning the following topics. 1. The state and prospects of Africa—including the slave trade, with its remedies; the existing and future colonies, with their influence and results; openings for missionary effort; general character and capacities of the African race; and other topics having a bearing on the temporal and spiritual improvement of that portion of the human family. 2. Slavery in the United States—including its origin; its rate of increase; the state of its subject, both in body, mind, and soul; the difficulties, whether of a constitutional or other kind, in the way of its extermination; and the best methods of producing that change in the public sentiment, both at the North and South, without which it is evident slavery can never be peacefully or safely abolished. 3. Our free colored population—including their numbers; rate of increase; moral character; theoretic privileges, compared with practical civil and social disabilities; and the most hopeful way of elevating and blessing them.

Art. 4. In the accomplishment of these objects, this society pledges itself to the community to use no means but those which are consistent with christian charity and enlightened zeal. To all whom we would convince we would address the language of kind and sober entreaty, rather than of railing and bitterness. We would fain use "soft words and hard arguments." Our motto shall be "Light and Love." While we are neither auxiliary to nor identified with either of the existing national societies, we are not prepared on the one hand to denounce the Colonization plan, or to give up hope concerning it as a means of great good to the suffering African, nor on the other hand impugn the motives of those whose efforts for the abolition of slavery we may not be fully prepared to second as judicious and promising success.

PROPOSED SOCIETY.

We saw first in the Recorder the following notice for a public meeting called by Wm. Reed, E. A. Andrews, Daniel Noyes, John A. Vaughan, Joseph Tracy, Jacob Abbott, B. B Edwards, and Charles Walker.

American Union for the Relief and Improvement of the Colored Race.

A Convention will be holden in this city, on Wednesday, January 14, 1835, to consider the expediency of forming, and if thought best, to form, a Society for the relief and Improvement of the Colored Race, by all wise and practical means. The hour and place of meeting will be made known hereafter.

The Editor of the Recorder subjoins the following remarks.

We have not been authorized by the gentlemen who have signed the above call, to express their views concerning SLAVERY; but we confidently believe that they desire, and will labor to promote, its safe and peaceable termination, in the shortest possible time. If it can be done in ten years, well; if in ten days, so much the better. But they will not engage in any measures which they do not see to be safe, and consistent with the rights of all parties concerned.

Our voice is also for "Union" and peace. We have never enlisted on either side of the contest, nor engaged in any of the battles between the colonizationists and abolitionists. But this has not arisen from apathy on the subject. The time never was, when we did not abhor slavery in all its forms. In our childhood we were taught to exult in the abolition of slavery in Massachusetts, and from that time to this we have regarded the existence of slavery in these United States as a political evil of vast magnitude, a moral evil of deep die. It is a stain upon our otherwise free political institutions, which has occasioned us to hang our heads with shame whenever it has been brought home to us and to our countrymen for the sake of reproach. We have therefore always held ourselves ready to lend our feeble aid to any men or body of man, so far as their measures and their modes of pursuing them seemed to promise any good to the cause; so far as they promised to reach and to remedy the evil by peaceful means. Some persons may have needed, we do not feel that we have, shocking pictures of slavery which have been drawn in all possible varieties by those who have proved themselves competent to the work, that their commiseration might be excited for the wretched slave, and their indignation against the tyrannical master. But of this there has been more than enough. The truth has not, so far as we know, been exaggerated;—but particular examples are liable to become the basis, with readers or hearers of little judgment, or with those whose feelings outrun their judgment—of universal conclusions. Thus reasoning from what is known to that which is unknown, they conclude that all masters are equally tyrannical, equally accustomed to apply the lash and the scourge, equally indifferent to the perpetual separation of man and wife, parents and children.

We acknowledge the grand principle of the abolitionists in its full strength, namely, that man can have no right of property in his fellow man; and therefore we would have the ingenuity of all the enemies of slavery and the holders of slaves tasked to the utmost to put an end to the political sanction. This is the great end and aim; and it is not to be accomplished by declamation and inflammatory speeches and essays among those who are all freemen; but by winning those to the cause who have a personal interest in the question.

The manner in which the business has been managed at the North, has been often anything rather than conciliatory, and a different tone must be pursued, if we would avoid reaction in the North, and rage in the South. Governor Mc Duffie, (whose speech by the way affords a very pernicious example of violence and declamation for the chief magistrate of a state) would not probably have assumed the high tone and the paradoxical reasoning (though his state appears at present to be the region of paradoxes) had it not been for the violent language so often used at the North. And if slavery is to come to an end by such means, it will be through much tribulation—through horrors which we wish not to predict.

VERBAL CRITICISM.

This is a subject which is too much undervalued. A barbarous phraseology, not properly technical, but yet growing out of their several callings, mingles in some degree with all professions and trades. If we had been in the habit of noting the illegitimate words, or words used in an illegitimate sense which, we have heard from the pulpit, the list we think would not be inconsiderable, and we should gladly comply with the wish of our correspondent. But we must content ourselves for the present with his remarks. We thank him for bringing up the subject; for we regard it as gravely as he does, and shall willingly recur to it, according as examples sufficiently important present themselves for consideration.

WORDS.

MR EDITOR—As you have given some columns of your paper to a notice of dictionaries and their authors, you may be willing to spare me an inch of room to plead for the proper and lawful use of the people's English by ministers in the sermons which they preach and the books which they publish. It is bad enough to vex the ears of a congregation with a nomenclature of theological terms, for which as there is not the least need, there can be no sufficient excuse. But if not content with this exercise of the inventive faulty, clergymen proceed to pervert or mystify the meaning of words which belong to the common language of the land, somebody ought to interpose a cry of remonstrance. I wish that you, Sir, would say something on your editorial authority against such disregard of the rules of good speech. You must have noticed frequent examples of the impropriety to which I allude. I will remind you of one or two.

We often hear the words 'realize' and 'realizing' used in a sense altogether different from that which the consent of all dictionaries (whose authority we are bound in such case to respect) allows them. To 'realize' is to 'obtain possession of,' or according to Johnson, to 'bring into being or act.' Thus we realize the satisfactions of virtue when we do right, and we shall hereafter realize the happiness of heaven if we lead holy lives on earth. But in the clerical use it signifies, to 'regard or feel as a reality.' A 'realizing sense' according to this definition is a sense of the actual existence of the subject under notice. According to the just import of the words such a union of them is impossible—the phrase has no meaning. An exhortation to 'realize one's sinfulness' is, if properly construed, equivalent to a desire that one should make himself sinful. 'Do we sufficiently realize our own guilt and danger?' i. e. Do we bring upon ourselves as much guilt and danger as we ought? Such, or none, is the correct meaning.

One other example is afforded by a frequent use of the word, 'caption,' which even some of our scholars consider as the proper term to denote the summary of contents which precedes the chapters in most editions of the Bible. It is difficult to see how it could ever have acquired such a meaning. In the dictionary it appears only as a judicial term, derived from the Latin, *capio.* I suspect its use in the sense which I have noticed is unknown in England, and I find no mention of it in Pickering's Vocabulary. It is probably a recent innovation, which, I hope, will soon disappear.

Let me add the word 'renewedly,' which we sometimes hear in the devotional services of the pulpit, but which "is a word destitute of all authority." 'Anew,' or 'again' is as expressive, and is liable to no objection.

I would not, Mr Editor, encourage the exercise of a spirit of verbal criticism in those who attend on the services of public worship; but when we consider what an influence the pulpit has upon the language of the country, through the multitudes who refer to it as the standard of correct speech or who unconsciously copy its forms of expression, we cannot but wish that it should exhibit the utmost correctness and purity.

VERBUM.

NEW ENGLAND MAGAZINE.

When we found, by the preceding number of this journal, that the former editor had taken leave of the work, with affecting allusions to its history as connected with the loss of a faithful and beloved son, we fully intended to take notice of the transfer of the Magazine to other hands, notice beyond that of the simple annunciation of the fact. With the change of hands we perceive some change in its outward appearance, so far as the eye only is concerned; but its spirit is essentially the same.

We have always thought that the public owed a debt of gratitude to the Editors of this journal, which, though intended primarily for entertainment and more light and popular discussions and essays, has, as occasion offered, given strong support to public morals, to Christian truth, and Christian institutions. And we are rejoiced to find that it is not likely to degenerate in this respect. The preceding number contained an article which has attracted much attention, entitled "Atheism in New England," a title which even now sounds strange; for however much of practical Atheism there may have been here, as well as in all other Christian communities, (in which multitudes live without God in the world,) yet avowed, publicly avowed Atheism, Atheism preached, and compassing the land for proselytes, is something new. In the Magazine for December, the writer on this subject exposes in all their nakedness the mad nocturnal orgies that are acted in this city under pretence of freeing the mind from the superstition and causeless fear that flow from the weak and foolish notion that there is a God who rules in the world and who has revealed himself and his will to mankind. Some may think that the matter might have been left here; that he had done enough and more than enough already; but he proceeds to beard the lion in his den.—We do not mean to give dignity to the leader of his deluded followers by this appellation. The creature or person who mounts the stage or platform at the Federal Street Theatre, to scoff at every thing sacred, may be called, according to the common colloquial phraseology, the lion of Atheism. And, like another personage, he may be compared to that king of beasts, going about and seeking whom he may devour.

If any good is to be done by public exposure of transactions which shock every pure and delicate mind, the writer in the Magazine has adopted the right method. There are follies and vices which

> "Safe from the bar, the pulpit, and the throne,
> Are touched and shamed by ridicule alone."

But the writer of whom we are speaking, ascends, as he needs must, a step higher. He rises to the elevation of grave, indignant moral satire; and if we mistake not, he cannot fail to receive in aid the sympathy of a virtuous public, and such expressions of it (without noise or clamor) as shall be well understood, and yield a sustaining power.

UNITARIANISM MISREPRESENTED.

We met in the "Landmark" with some comments upon Unitarianism, to which we gave very little heed till we came to a remark concerning the view which Unitarian's take of accountableness respecting their faith. The writer in the Landmark speaks of a "false assumption" (adopted by some one) "which is peculiar to Unitarianism. That assumption is, that *men are not accountable for their belief.*" Whether there is any ground for charging the particular individual with that assumption of which the writer speaks, we know not; but to charge such an assumption on the Unitarians as a body, is as absurd as it is false. Whence do Unitarians profess to draw their religious faith? Certainly from the Scriptures. In what way? By a diligent study of the Scriptures; and by exercising in this study their understanding, the gift of God's inspiration. Is this the class of Christians who assume that "men are not accountable for their belief?" Have we understood the allegation in the Landmark rightly? and are we thus truly instructed by a foe, in a fundamental principle of Unitarianism, of which we have hitherto been profoundly ignorant? We never knew a Unitarian who maintained the innocence of error, of voluntary error; though we know many, and perhaps might vouch for all, who would say with the great Hooker (the author of Ecclesiastical Polity)—"If it be an error to believe that God will save those who err, my greatest comfort is my error; were it not for this error, I would not wish to speak or live."

We pass over a great many *flings* at Unitarians, which we do not think worthy of notice. If the writer in the Landmark wishes to take back his imputations upon Unitarians—it would show the true Christian spirit, for which he doubtless wishes to have credit to do so. If he thinks he has any testimony to sustain his allegation we shall listen to it calmly and are ready for the trial. We shall forgive him if he can find a shadow of apology for his sweeping charge.

We received the following pious reflections on a mysterious and moral event in this city, just as our paper was going to the press. The occasion to which they apply will be well understood in this vicinity, and they will be useful to all who are accustomed to meditate upon the dark and mysterious dispensations of Providence.

THE MYSTERIES OF PROVIDENCE.

"One part, one little part, we dimly scan."

BEATTIE.

"What thou knowest not now, thou shalt know hereafter." Thy Faith may suffice thee for the present; amid all the calamity of life it may give thee calmness and peace; but hereafter thou shalt KNOW; thou shalt understand the dealings of the great Father, and rejoice that grace was given thee here to TRUST.

Happy is he that in all things can rest his soul with confidence in the assurance that "all is right and will be well;"—that can pass amidst the overwhelming changes of time, and acknowledge in their darkness as in their brightness, the same paternal providence!

There was an immense assemblage gathered in the House of God. One strong interest seemed to pervade all alike; a feeling of holy pleasure and exalted attention were pictured on their eager faces as the light of the lamps fell upon them. Solemn anthems were sung, fervent prayers were uttered, and words of wisdom and truth came forth from the preacher; and two young men stood up in the face of the great congregation, to receive to themselves the ministry of the Lord and gird on their armor in the service of his church. The elders laid their hands upon them and prayed. Their brethren put forth to them a right hand of greeting and encouragement. The churches gave thanks to God for the auspicious day which had dawned, and all the people said, Amen. How many hearts, how many prayers, followed them to their interesting labors! What a clear and visible blessing appeared to be resting on their devoted heads!

There was a bridal party. The guests had assembled in the rich apartments. Parents, sisters, brothers, friends, with glad and cheerful faces, crowded together and exchanged their salutations. The man of God was among them to hallow the welcome occasion. One of those young and devoted priests is the bridegroom. He has found one among the daughters of Israel as ready as himself to devote all to God and charity, and all hearts rejoice in a Christian union formed for Christian objects. All is felicitation and satisfaction. Not a cloud rests on the present; not a cloud threatens the future; and the marriage festivity is an unmingled hour of gladness and hope. Who could doubt that God smiles upon the scene and will fulfill its promise?

The scene changes. It is a Christian home, a religious fireside, a house consecrated to God,—where all the purposes of life are connected with his service, and no objects are pursued which have not some relation to the welfare of his children. It is like the garden of Eden to the first pair. Serenity and peace have taken up their abode there. Life has nothing to offer worth possessing which is not there. And if love, piety, friendship and usefulness can bless, there is a promise that it shall last. What is there to be feared? Who shall venture to whisper of evil, who can dream but of enjoyment and hope? Is not the wing of God's providence over them, and the light of his countenance upon them? Who will prophecy to them of disappointment, and darken the joy of the present by a foreboding of approaching ill?

The scene changes. The light of that house has gone out. That fair bride, that active and happy wife—lies cold in unexpected death.—Blighting and decay have fallen without warning upon her gentle spirit and her fair frame. The wind passed over her, and she is gone. Her cheerful voice is hushed, her purposes of charity are cut off, her home is in darkness, her body in the dust. She had entered on that life of Christian action which, of all that the world could offer, seemed to her most desirable and happy, and a mysterious messenger was sent to touch the springs of reason and of life, and summon her away. She is gone! and the place that knew her and loved her, shall know her no more.

What a succession of events! What rapid and appalling changes! What a mystery is death! How mysterious the Providence of God! How unsearchable his judgments, and his ways past finding out!

The scene will change again. Life ends at the grave only to revive in eternity. The soul quits its residence in the body only to be clothed upon with a better habitation. Plans of religious action are suspended on earth, only to be recommenced under better auspices in Heaven. Friends separate whom Christ had united, only to be united in him in his Father's house. And the mysteries of Providence are permitted here, only to try our filial faith and help to make us ready for a joyful salvation in the world of spirits.

There is a lesson in this. Happy they who will bow their hearts and read it aright!

E. N. T.

NEW PUBLICATIONS.

The Poems of William Cowper of the Inner Temple. Complete in one volume. New York: C. Wells. Boston: W. D. Ticknor. 1835.

This is a good stereotyped edition of one of the best poets of any age or nation. Every one indeed, has a right to his own partialities in the case,—in his preference of particular poets or authors; in the same way as he has the right of choice in the company he will keep.

Cowper's principal poem, the Task, falls into no particular class. It abounds in rich and original passages moral, satyrical and descriptive. With here and there a little exaggeration from morbid sensibility, it is recommended by sincere piety rising sometimes to noble and sublime views of the relation between heaven and earth. The language and sentiment of English poets are perhaps justly chargeable, before his time, with corruption from foreign refinement and wit had gained the ascendency over dignity and pathos. Cowper, unsullied by that modern degeneracy, did much to restore the native purity of the art and to throw off the restraints of custom and fashion. But his downright English idiom and phraseology has by some been mistaken for vulgarity, and his occasional sacrifice of harmony to strength for something unpardonably harsh.

There is indeed in some of his longer pieces in rhyme a blameable negligence nearly allied to that sort of ease in social life which borders upon ill manners. But in both cases the fault is easily overlooked when moral and intellectual excellence predominate.

As a moral poet—one whose writings tend to meliorate the moral and social state, he is not surpassed. This is not an incidental characteristic; it is the result of benevolence of heart proceeding alike from good principles and unaffected sympathy. Every thing is practical, flowing from nice observation and discriminating judgment; adapted not to a visionary, ideal state, but to real life. If his piety is sometimes gloomy, and in theory harsh, we would rather commiserate his spiritual malady than reproach him for those sentiments and feelings which were its unhappy effects. His playfulness and good humor displayed on so many occasions are evidence enough of his kind temper and simplicity of character; and his fidelity to the two great commandments—love to God, and love to man, is never to be forgotten, when we think of his infirmities.

The Temperance Reader; designed for the use of Schools. By Charles Yale, Author of

Outlines of General History", &c. Boston: Hilliard, Gray & Co. 1835.

This book is an example of as thorough consistency, and uniform success in keeping the end in view, as we have ever met with. It has also the *imprimatur*, if we may so speak, of officers of the American Temperance Society, and of two State Temperance Societies. Still we cannot commend the wisdom or good taste of the compiler in putting together three hundred pages upon one subject, one loathsome vice, often described in loathsome language, which children who read and attend school are either brought up to speak of with disgust, or to which they have no propensity and no temptation. The good intentions of the compiler we would not call in question, and if he had made Temperance a prominent object in the selections, instead of the sole object, his "Reader" would probably be received with more favor, and would prove more useful.

A Collection of Hymns, for Temperance Meetings. Published by the Council of the Massachusetts Temperance Society. Boston: Ford & Damrell. 1835.

The same objections do not lie against this book which we have made to the preceding. It is designed expressly for temperance meetings; and of the thirty-eight hymns much the greater part are not applicable solely to intemperance, in its prevalent confined sense, but in general to the power of sinful habit, temptation, christian resolution &c. Several of the original hymns are excellent. We select the following as *mingling a beautiful delicacy of expression with powerful expostulation.*

THE VOICE OF THE COUNTRY.

I heard a bitter sigh
Break from a mother's breast,
And knew it was my country's voice
That thus her sons addrest,—
"Ye are my crown of hope,—
Dim not its peerless ray;
Ye are the sinews of my strength,—
Cast not that strength away.

There is a fiery cup,—
Whose ministry of wo
Can melt the spirit's purest pearl,
And lay the mightiest low.
Turn from its treacherous tide,
Repel its syren claim,
Nor let me 'mid the nations blush,
And mourn my children's shame.

And will ye, for the sake
Of one brief poison-draught,
The record of my fame debase,
By blood and suffering bought?—
And will ye cast that stain
Upon my banner's ray,
Which all the rivers of your realm
Can never wash away?" L. H. S.

ECCLESIASTICAL.

Installation.—On Thursday the 20th November, the Rev. Otis Rockwood was installed over the First Congregational Church and Society in Woodstock, Conn. Introductory prayer by Rev. Mr Calhoun of North Coventry; sermon by Rev. Mr Rockwell of Westboro', Mass.; installing prayer by Rev. Mr Whitmore of Killingly; charge to the pastor by Rev. Mr Dow of Thomson; right hand by Rev. Mr Cowles of North Woodstock; address to the people by Rev. Mr Calhoun; concluding prayer by Rev. Mr Hall of Ashford.

Dedication.—The Unitarian Church at Savannah was dedicated Lord's Day, 21st December, 1834. Invocation by Rev. Mr Bascom of Savannah; sermon by Rev. Mr Doggett of Raynham, Mass.; dedicatory prayer by Rev. Mr Gilman of Charleston; address to the people by the Rev. Mr Bulfinch of Augusta, Ga.

The following original Hymn, composed for the occasion, by Rev. Mr Bulfinch, was sung.

Eternal, uncreated God!
Earth has *no temple worthy thee!*
The heavens thy wisdom spread abroad
Cannot contain thy Deity.

Yet in the courts thy children rear,
Deign'st thou, Celestial Guest, to dwell,
Their prayers and thankful songs to hear,
And smile on those who serve thee well.

To thee alone, eternal Lord,
Our walls are raised, our praises sung;
Here be the Father's name adored
By every heart and every tongue.

Yet though devotion's hallowed flame
We offer at Thy shrine alone,
Be honored here Messiah's name,
The fulness of his love made known.

Here be the smiling infant led
Within his Savior's arms to rest;
And here be broke the hallowed bread,
And shared the cup that Jesus blessed.

Here may full hearts their offerings bear,
And blessings from thy presence flow;
Be answered here the mourner's prayer,
And soothed the sinner's deeper wo.

Here may our souls, redeemed and bright,
From glory still to glory rise,
Till beams on our enraptured sight
Thy holier temple in the skies.

The following interesting account of the services is taken from the Daily Savannah Republican, Monday evening, Dec. 22.

Yesterday, the recently erected Unitarian Church was dedicated to the service of Almighty God. Notwithstanding the inclemency of the weather a large and respectable audience attended. The religious exercises of the occasion were conducted by four Unitarian Clergymen, the Rev. Mr Doggett of Raynham, Mass; Rev. Mr Bascom, the acting pastor of the Church, and his brethren from Charleston and Augusta. The sermon was preached by Rev. Mr Doggett, from the impressive text, "There is One God." The preacher illustrated in a forcible manner, from scripture and from reason, the great truth which his text contained. From his remarks on the Divine Unity, he passed to the name Unitarianism:—This name, he said, in one sense, is common to all Christians, for all, under some modification, assert the Unity of God. It is a name then affording no ground for prejudice against those who assume it to distinguish them from their Trinitarian brethren. And why should not those who conscientiously differ, assert their different views? It was in vain to form a creed, and expect that it would suit every mind. From the attempted imposition of such human creeds, had proceeded all those bitter dissensions, all those persecutions, with which the history of Christianity had been disgraced. None could listen to this venerable man, and gaze on his patriarchal form, without feeling that the religion which had guided him through his long life, and which now lit up his aged features and inspired his voice, must be something more than the cold, infidel system which Unitarianism is by many supposed to be. The Dedicatory Prayer and the Address to the People were by the Rev. Messrs. Gilman of Charleston, and Bulfinch of Augusta. The latter adverted to the circumstances under which the church was dedicated. It was not, he said, the wish of his denomination to interfere with other churches, but to enter, as allies of their fellow christians in the great coutest against sin. He acknowledged gratefully the kind treatment which had been extended by other sects, to the rising church; and reminded his hearers, that while they should expect, and willingly meet the examination of their doctrines by those who differ from them, they had a right to demand from all, the treatment in public and in private, due them as citizens and christians, on a level with any and every other denomination.

In the evening the Rev. Mr Gilman, preached, and the ordinances of Baptism and the Lord's Supper were administered by the Rev. Mr Bascom. It was a deeply affecting, yet delightful scene. Cold must have been the heart that was not touched as the preacher placed vividly in view the affecting circumstances of the Saviour's life and death; and as he described the ordinance of the Supper, as one of those pledges of affection which departing friends leave to friends from whom they are parted. If the emotions of the heart can indicate the presence of spiritual influences, then was the promise of Jesus fulfilled, and among the "two or three" who broke bread in his name, was he present to bless and sanctify them—he whom the world thinks they dishonor!

The place of worship thus dedicated is singularly beautiful,—if neatness and good taste, without ostentation, be beauty.—The society have secured for the present the assistance of a clergyman, mature in age, and exemplifying well the mild and impressive dignity of his sacred office.—May the blessings of the God whom they worship,—of the Saviour whom they love and venerate, and the Holy Spirit for whose influences they pray, be with the people and their Sanctuary! S.

Mr A. D. Wheeler has accepted a unanimous invitation from the First Congregational Church and Society in Standish, Me., to settle with then in the Gospel Ministry, and Wednesday the 14th inst. is appointed for the ordination. The Sermon is expected from the Rev. Mr Peabody of Portsmouth, N. H.

Presbytery in the United States.—We look forward to the meeting of the General Assembly in Pittsburg, on the third Thursday of May next, with deep emotion. At that meeting, subjects of high concern to the welfare of our ecclesiastical denomination are to be agitated, and decided, so that in all probability on the decisions of that meeting will hang the destiny of the Presbyterian Church for half a century to come. The Synod of Philadelphia alone has cut out work enough to occupy the Assembly during the usual time of their sessions. The *Convention* which is called by the *Act and Testimony* brethren to meet in Pittsburg, one week before the Assembly, will probably marshall all the forces of the High Church men and their measures, so that in the Assembly they will scarcely have a scattering vote on their side of the house. We may expect that their candidate for Moderator of the Assembly will be nominated, and a list of all his most important committees given him before half of the Commissioners shall have arrived in that city.

Marching up against "the brothers of charity," as they call the moderate and peace-measure men in the church, in a solid column, we should expect them to triumph in their warfare against their brethren, who have now, and even then will probably have no preconcerted plan of operations; did we not believe that the God of truth, love, and peace will be on our side, and opposed to their uncharitable and misguided machinations.

If they gain the ascendency in the next Assembly it requires no spirit of prophecy to predict the annihilation of the Synod of Delaware and of the Second Presbytery of Philadelphia; the disowning as ministers of Christ of three foreign missionaries and several pastors of churches, and the speedy deposition of our brethren Barnes, Beman, Beecher, Lansing, and Duffield for heresy.

In short, we may expect abscision, concision, division, and all uncharitableness, in the holy name of orthodoxy.—*Philadelphian.*

Geneva.—The chief topic of interest with our correspondent there is, a proposed meeting of liberal theologians from different parts of Europe, to celebrate at Geneva 'the Jubilee of the Reformation.' Such a meeting is to be held in the autumn of 1835. A considerable number of German Divines have promised to be there; and even Catholics will not make any difficulty in being present. There is at this moment in Germany, and particularly in the southern parts, a movement highly interesting among the Catholics. They are altogether for tolerance and broad principles. They demand the abolition of celibacy, the reform of the liturgy, the convocation of synods, a constitution of the Church similar to that of the first three centuries; results which they will obtain sooner or later, and which such meetings as the one proposed must tend to realize.—*Pioneer.*

OBITUARY.

REV. SAMUEL STEARNS.

Died at Bedford Mass. on Friday the 26th ult. The Rev. Samuel Stearns, aged 66.

The following just tribute to his memory we extract from a communication in the Boston Recorder of last week.

Mr Stearns graduated at Harvard, in the class of 1794, with honor to himself; and in the various relations of life, he "walked in the ordinances of the Lord blameless." and to judge of the inward impulse by the outward action, discharged his duties conscientiously; and those who knew the places which have known him will know him no more forever, yet his memory will long survive in the hearts of a circle, to whom he was endeared, who could appreciate his worth and bear testimony to his genuine piety, benevolence, goodness of heart and devotion to that cause to which he had pledged his energies.

JOHN ATKINS ESQ.

Died, in Natic, John Atkins, Esq. aged seventy-nine. When our friends are taken from us, and the void thereby occasioned is felt beyond the circle of mourning relatives, it is proper to ask ourselves what were the grounds of our attachment to them, what the influence they exerted, and how was it exercised? In the decease of our friend such a loss is felt, such a void is made. Though full of years, yet it may be truly said, he was cut down in the midst of usefulness. But a brief outline of the most prominent traits of his character can be given in this notice; yet an imperfect sketch will convey some idea of what he really was.

In his youth, he inured himself to the hardy life of a seaman. For many years he sailed as master of a vessel from this port. In these voyages, great interests were entrusted to him, great responsibilities were assumed, and it is a remarkable fact that in no single instance did he ever fail of giving satisfaction to his employers. He then contracted those habits of promptness, accuracy and fidelity, which characterized his whole life. Every one acceded to the fact that he was an *honest man.*

About the meridian of his days, he retired to agricultural pursuits. But here he did not confine himself to the narrow range of his own interests; he still labored for the good of others. For many years, he filled some of the most responsible offices in the town where he resided, and until the time of his death, he was the guardian and protector of the rights of that abused race, the Indians, who looked to him as children to a father, to redress their grievances, and supply their wants.

He was a man of *religious principle:* the lover of good order and the firm advocate of religious institutions. These he reverenced. There was no bigotry, no exclusiveness about him; but, to quote his own words, he believed only what his *Bible and his conscience told him were true.* He was a constant attendant upon the ordinances of religion, and for more than half a century a public professor, governed by its requirements. To the last week of his life his ardor in a good cause was unabated, and it is but a just tribute to his memory to mention the activity and zeal with which he labored, to build up with permanency and strength, a small society of Unitarian believers to whom he was attached. Here he lent essential aid. It was the subject of his daily conversation, and although he lived to a good old age, yet he was so lightly touched by its infirmities, and his intellectual powers were so exempted from decay, that in conversing with him in his last days you forgot the patriarch of nearly fourscore years, in the vigorous movements of his body and mind. There are some circumstances about the *time* of his death, which makes the event peculiarly touching and painful to those among whom he resided. He was just witnessing the accomplishment of all the purposes to which he had been devoted in regard to the above mentioned society, and there was but one thing more to which he looked forward with no ordinary interest. They had invited one to settle with them to whom he was tenderly attached, and the letter of acceptance which completed all his wishes in regard to them, came addressed to him, upon the very night of his death! His closing life was like the setting sun in a cloudless sky—he gradually sunk into his last sleep, leaving to surviving friends the rich legacy of an unspotted name, worthy of imitation, respect and love.

"Oh weep not then for him, who having run
The bound of man's appointed years, at last
Life's blessings all enjoyed, life's labors done,
Serenely to his final rest has passed;
Cheerful he gave his being up and went
To share the holy rest, that awaits a life well spent."

MRS TARISSA P. GREGORY.

Died at Uxbridge on the 27th of Dec. Mrs Tarissa P. Gregory, wife of Jonathan Gregory Esq.

She was distinguished for her meekness, kindness, and benevolence, and for her purity and moral excellence.—She was an exemplary Christian, and died in peace and hope, sustained by the faith in the Gospel in which she had lived—In her departure her family, society, and the Church have sustained a great loss.—She will be remembered with much interest by the clergymen who officiated in the parish to which she belonged, while it was destitute of a Pastor.—Her memory is blessed.

CONGRESS.

Saturday, Dec. 27, the Senate sat but a few minutes.

In the House, Mr Robert J. Lytle, elected a Representative from Ohio, to supply the vacancy occasioned by his own resignation, appeared and took his seat.

The consideration of Mr Lincoln's resolution calling for information on the North Eastern Boundary question, was resumed. After a few words from Mr Parks, explaining, in reply to Mr Lincoln, that he was not a Plenipotentiary from the State of Maine, near the General Court of Massachusetts, but repaired thither in the more humble capacity of bearer of despatches, and that the Report and Resolutions of the Massachusetts Legislature, on the subject of the Boundary question were drawn, not by him, but by a much more distinguished individual, then and now a member of that body, (Mr A. H. Everett)—Mr Gillett moved to lay the resolution on the table. The question being taken by yeas and nays was determined in the negative, 77 to 79. The resolution was then adopted, yeas 86, nays 79.

A message was received from the President, transmitting in compliance with a resolution of the House, adopted last Wednesday, the correspondence which has passed between this government and that of France, on the subject of the refusal or delay of the latter to carry into effect the treaty of indemnity. Ten thousand extra copies of the documents were ordered to be printed. The same papers were confidentially communicated last week to the committee on Foreign Relations. The correspondence referred to in the President's message at the opening of the session has not yet appeared, it being very voluminous.

In the Senate on Monday, Dec. 29, no business of general interest came up.

In the House of Representatives, Mr Jarvis, from the committee of Foreign affairs, reported a bill to carry into effect the convention between the United States and Spain.

The motion submitted on Saturday by Mr Hubbard, for printing 10,000 extra copies of the report of the Secretary of the Treasury transmitting the correspondence with the Bank of the United States, was taken up and agreed to.

On motion of Mr Dickson the Committee on Manufactures were instructed to inquire into the expediency of imposing the same rates of duty on imported books printed prior to 1814, as are now imposed on those printed prior to 1775.

The bill to revive and continue in force the act amending the act to provide for persons disabled by wounds in the revolutionary war, was read a third time and passed.

The House then proceeded to consider the bill to equalize and regulate the pay of the officers of the navy, as reported with amendments from the Committee of the Whole. Some of the amendments were concurred in and some rejected, and others were discussed till the hour of adjournment arrived.

In the Senate on Tuesday the correspondence relative to the French Treaty, was communicated and ordered to be printed.

The bill to provide for French spoliations prior to 1800 [illegible] being [illegible], it was postponed.

The Senate sat about an hour in Executive session.

In the House of Representatives, the Navy bill was taken up and the various amendments were discussed at length. Before the discussion was finished the House adjourned.

On Wednesday no legislative business was transacted. The two Houses met in the Representatives' Chamber to hear the oration of Mr Adams on the life and character of Lafayette.

In the Senate on Friday, a joint resolution which had previously passed the House by an unanimous vote, presenting the thanks of Congress to Mr Adams for the appropriate oration delivered by him on the life and character of Lafayette, and requesting a copy for publication, on motion of Mr Clay passed in concurrence.

Bills to provide for the enlistment of boys in the Naval Service, and to change the title of certain officers of the navy, were considered in Committee of the Whole, and were ordered to be engrossed for a third reading.

The bill to exempt certain mercandise imported in the United States from the operations of the act of May 1828, entitled an act in alteration of the several acts imposing duties on imports, was taken up in a Committee of the Whole. After debate it was reported to the Senate without amendment, and Mr. Hill having demanded the yeas and nays on the question of engrossment, it passed, yeas 20, nays 19.

The bill for improving the navigation of the Wabash river was taken up and passed to be engrossed, yeas 22, nays 19.

In the House of Representatives, Mr. Polk, from the Committee of Ways and Means, reported the Navy appropriation bill, and a bill making appropriations for fortifications which were twice read and committed.

On Saturday the Senate did not sit.

In the House of Representatives, a resolution offered by Mr. Gamble, calling on the Secretary of the Treasury for his opinion respecting the collection of the revenue without the agency of any banks, was rejected, after discussion, by a vote of 106 to 87.

The bill for the relief of Mrs. Decatur was called up, and laid on the table—that is, rejected, by a vote of 96 to 90.

INTELLIGENCE.

DOMESTIC.

General Court.—The General Court assembled on Wednesday last.

In the Senate, Mr Mixter, the Senior member called the Board to order, thirty-two members being present. The Hon. Benj. Pickman was unanimously elected President and Charles Calhoun Esq. Clerk.

In the House of Representatives, Mr Blake took the chair as Senior member from Boston. J. Rockwell, Esq. of Pittsfield, was elected Speaker on the second ballot; and Luther S. Cushing was elected Clerk without opposition.

The two Houses having been duly organized proceeded with the Governor and Council, escorted by the Cadets, to the Old South Church, to attend Divine Service, which was performed by the Rev. Dr Wainwright, Rector of Trinity Church. An able Sermon was delivered by Dr Wainwright from the text—*The poor shall never cease out of the land.* Deut. 15. 11.—He showed from what had always existed, and from the very circumstance of the right and expediency of individual property, that inequality was inevitable and doubtless on the whole for the happiness of the race.—That community is the happiest in which, as in the United States, the great majority of the people are between the extremes of wealth and poverty.—He concluded his Discourse by pointing out the importance of industry, of good education, and above all of religion, as instruments to ameliorate the evils resulting from inequality of wealth.

Cure for a Defect in the Palate.—Most of our readers have undoubtedly met with cases of defective palates, where the voice is unpleasantly affected—and have sympathised with the unfortunate individuals, who have been thus affected. A very bad case of this kind occurred in the person of Mr Harback a young gentleman of Worcester, who has recently applied to many medical men for relief. His case, however, was particularly unfortunate, there being a division of the *uvula*, and also of the roof of the mouth—so much so, it was with difficulty he could make himself understood. He was finally advised to apply to George H. Gay, Surgeon Dentist of this city, with the assurance that if skill and ingenuity could relieve him, Dr Gay could do it. This gentleman undertook the case, and has succeeded in finishing a roof and palate of beaten gold, which of course covers the chasm, and is fastened to the upper teeth, in such a manner that it can be removed at pleasure.

It was attached to the mouth on Saturday, and Mr H. already experiences its great utility—there is little doubt that in the course of a few weeks his voice will be entirely restored.—*Boston Mercantile Journal.*

Munificence.—We take delight in recording acts of munificence, such as the following.

Samuel Appleton Esq. has given $1000 to the Eye and Ear Infirmary. And the Treasurer of that Institution acknowledges the receipt of two Bank Notes of $1000 each enclosed in an anonymous letter.

Annual Temperature of 1834.—The following will show the temperature of each month in the year 1834. The thermometer was always in a shade, in a bleak place, in the open air, on the north side of the house; and is the result of the average of three observations—at sunrise, at 2, and at 9 o'clock, P. M.

January,	24.03	July,	71.75
February,	32.83	August,	66.01
March,	35.26	September,	60.77
April,	45.77	October,	46.51
May,	51.13	November,	36.87
June,	61.80	December,	26.23
	41.80		51.35

From this it will appear that the *annual* temperature of the year 1834 was 46° 58'; and the latter half of the year is nearly ten degrees warmer than the former half.

There were 186 days prevailingly *fair*, and 179 days *cloudy.* More or less rain fell on 99 days. The total amount of *snow* was estimated at 31 inches in depth. The *wind* was N. 22 days, N. W. 91, W. 27, S. W. 64, S. 33, S. E. 19, E. 17, N. E. 91 days. *Thunder* and *lightning* were observed on 16 days, first on 20th March, and last on 9th September. The *Aurora Borealis* illuminated nine evenings, and was less frequent and less brilliant than usual. The year was healthy and productive.—*Communicated.*

Medfield, Mass., 31st Dec. 1834.

JOEL PARKER.

We have never alluded to the stories which have spread far and wide respecting Mr Parker's statements about the people of New Orleans. The following is an official account of the doings at a meeting held in that city to take cognizance of the case.

GREAT PUBLIC MEETING.

In pursuance of a call made at a preliminary meeting, a most numerous assemblage of our citizens, met on Saturday night the 13th December, at Bishop's Hotel.

The meeting was called to order by Mr Samuel P. Moore, in an appropriate address, explaining the object of the meeting, when it was fully organized and proceeded to business.

Upon motion it was,

Resolved, that as it is unprecedented to condemn any man without a hearing, that this meeting assure Mr Parker of protection, provided he will appear and make his defence.

In a short time the Rev. Joel Parker arrived, and spoke for some time in his defence.

After he had retired, it was upon motion, first Resolved, that the reverend Joel Parker had not succeeded in exculpating himself from the charges alleged against him.

The following preamble and resolutions were thereupon almost unanimously adopted.

Whereas the Rev. Joel Parker, pastor of the first Presbyterian church of this city, in an address delivered before an audience in Hartford, Conn. in the month of August last, did most grossly calumniate the citizens of New Orleans, by stating that "of the Catholics the men are almost all Atheists; they regard religion only as intended for women and servants; and do not give themselves any trouble on the subject: the Protestants can hardly be said to be in a much better state;" and whereas, the said Joel Parker, notwithstanding the excitement thereby occasioned, has returned to this city with the intention of resuming his ministry in the aforesaid church, without having exculpated himself;—and whereas the people of New Orleans have too long suffered both in reputation and their interests by the calumnies of "clerical villains" and hirelings, and interested writers who visit our city—and whereas a committee of Mr Parker's church, after the above charges were made in the Bulletin of the 4th September last, pledged themselves, that if Mr Parker had thus slandered this community, the pastoral relations between him and his church and congregation should be at once dissolved!—and whereas, the said committee published an attempted defence of the Rev. Mr Parker in the Louisiana Advertiser,

Therefore, as the sense of this meeting, it is resolved that the Rev. Joel Parker has incurred the just displeasure and indignation of this community for the slanders uttered against this population, in his address before an audience in Connecticut, in the month of August last.

Resolved, That in their defence of their pastor, published in the Louisiana Advertiser of the 12th November, the committee of Mr Parker's church have not succeeded in exculpating him from the charge of having slandered the population of this city.

Resolved, That the attempt on the part of the Rev. Joel Parker to resume his ministry without having exculpated himself from the above charge, can be considered in no other light than as a contempt for the feelings and opinions of this community.

Resolved, That the conduct of the Elders of the first Presbyterian church in attempting to force so obnoxious a person as Mr Parker upon the community, should be considered as a contempt of public opinion.

Resolved, that the futher residence of Mr Joel Parker in this city is fraught with danger to the peace and quietness of this population.

Resolved, That the chairman and secretary of this meeting furnish the Rev. Joel Parker and each of his elders with a copy of the proceedings of this meeting, and request Mr Parker to leave the city.

Resolved, That notwithstanding the people of New Orleans would be pleased to enjoy the favorable opinion of their Northern brethren, yet they will never consent to sacrifice their own self respect by adopting their opinions, and by becoming the dupes of a fanatical and aspiring priesthood.

That the tolerant feelings and social happiness that prevail among us, are mainly to be attributed to the absence of that pernicious influence of priestcraft that at this moment weighs so heavily on the intelligence and energies of our northern brethren.

Resolved, That the proceedings of this meeting be published in the different papers of this city.

Jas. H. Caldwell, *Chairman.*
W. Bogart, Thos. Duplissis, } *Secretaries.*

MASSACHUSETTS MEDICAL SOCIETY.

At a meeting of the Counsellors of the Massachusetts Medical Society, held Oct. 1st, 1834, it was voted, That a committee be appointed to investigate the History of Intermittent Fever in this Commonwealth and throughout New England.

With a view to accomplish the purposes for which they were appointed, the committee respectfully request from the members of the medical profession in New England information relating to the objects of their inquiry. In order to facilitate as much as possible the communication of such information, the following questions are proposed, as embracing the points which it is especially intended to determine.

1. Whether intermittent fever have at any forme period existed in any part of New England as an Endemic disease, (i. e. having its origin in the place where it has prevailed,) where it does not now exist; what was the kind of soil, the face of country, the state of cultivation and the geological character of the district where it prevailed.

2. If it formerly did and does not now exist: when did it disappear; what was the state of the country as to cultivation, agriculture, improvements, &c. at the time of its disappearance, and was it connected with any known changes in the neighborhood; such as draining marshes, clearing away wood, &c.

3. Where does intermittent fever now exist as an Endemic in New England? Has it always been observed in such places as are now liable to it, or has it recently appeared there.

4. If it have recently appeared, in what places and through what extent of country has this been the case. What is the character of the country, and has its appearance been connected with any such changes in the neighborhood, as the stopping of water courses, raising ponds, flooding meadows, &c.

5. If it have made its appearance in any place, what was its character, Quotidian or Tertian, was it connected with, or did it pass into common or continued fever; did they prevail at the same time and place; what was their character?

6. How was the disease treated; what was its length; was it liable to recur; in what state of health did it leave the subjects of it. Was it followed by any such maladies as are commonly described as following intermittent fever.

7. Is there any probability, that in any case the subject, of the disease have been exposed to its causes in some other place or part of the country at any period, whether longer or shorter, before it has made its appearance.

Gentlemen who favor the Committee with information are requested to state the kind of authority on which their statements rest, especially, whether they are the result of personal observation, or have been derived from that of others or from common report merely.

Communications may be addressed to the Corresponding Secretary of the Society, George Hayward, M. D. Boston.

Richard D. Hazeltine, John Ware, William J. Walker, } Committee.

Publishers of Newspapers and of Literary, Medical and Scientific Periodicals are respectfully requested to publish the above circular.

FOREIGN.

A Havre paper of the evening of Dec. 11th, containing advices from Paris to the evening of the 10th from London to the evening of the 9th, and from Bayonne to the 16th has been received.

France.—The most important news by this arrival, is the victory gained by the French Ministers in the Chamber of Deputies, Dec. 6th, after an animated contest of two days. We consider this triumph as nearly decisive of the success of the bill providing for the execution of the $5,000,000 Treaty. We do not find that the bill had been actually presented, but the Chamber having given its adhesion to the policy of the Government, by a majority of 67, the way was fairly open for its presentation, and with the best prospect of a successful issue.

Ministerial Triumph.—On the 5th and 6th of December, there was an important debate in the French Chamber of Deputies, involving the approbation or condemnation of the course of policy marked out by the Ministry. Several gentlemen took part in the debate. At length the question was taken, and the result was—184 votes for the Ministers, and 117 against them. Majority for the Ministers, 67. The precise shape of the resolution adopted was as follows: "The Chamber being satisfied with the explanations which have been given as to the policy pursued by the Government, and finding them not disconsonant to the principles laid down in its Address, passes to the order of the day."

England.—The King, in his reply to an address from the City (London) Corporation, gave the following answer:

"It has been, and ever will be the object of my earnest solicitude to correct abuses, and to improve the condition of the country. I trust the Ministers I may appoint will, by the successful prosecution of this, the first wish of my heart, justly enjoy my confidence, and obtain that of my people."

This is considered by many as an assurance that the new Ministry will not be formed to prevent those reforms which its predecessors were preparing, or pare them down to such dimensions as may accord with the principles of the Tories or Conservatives.

Several meetings have taken place throughout the British Isles in relation to the change of ministry, but the excitement does not appear to have been so great as might have been expected.

Manchester.—The contest between the master tailors and the journeymen, which had been carried on for nearly six month, has terminated in the unconditional surrender of the journeymen. The employers require them to quit the union before they give them work.

Sir Robert Peel arrived in London on the afternoon of the 9th. The Premiership of England lies between him and the Duke of Wellington. All arrangements for the construction of the new Ministry had been postponed to await his arrival. Sir Robert is 47 years of age.

The subscriber acknowledges the receipt of Fifty dollars, from a lady at a distance, for the use of members of the Theological School.

Cambridge, Jan. 2, 1835. H. Ware, Jr.

MARRIAGES.

In this city, Mr Wm. H. Berdge to Miss Sarah Goodrich, both of this city.

Mr Edward Haynes, Jr. to Miss Lucy Stedman, daughter of Mr Freeman Fisher.

By Rev. Mr Lothrop, Dr Charles Mifflin, of Philadelphia, to Miss Mary, daughter of Hon. B. W. Crowninshield.

By Rev. Mr Frothingham, Mr Peter Trott, of the firm of Currier & Trott, to Miss Almira, daughter of Mr Henry Tolman.

By Rev. Dr Wainwright, George M. Barnard, Esq. to Miss Susan L. Tilden.

By Rev. Dr Lowell, Mr Alanson Rice to Miss Caroline Young.

In Walpole, on New Year's evening, by Rev. Mr Storer, Mr Edmund W. Clap to Miss Achsah B. Hawes; Mr Thomas Burnam, of Walpole, to Miss Nancy Smith, of Wrentham.

DEATHS.

In this city, on Monday evening, suddenly, Mrs Adeline M. wife of Rev. Charles F. Barnard, 25.

Mrs Lydia Parkman, widow of the late Mr Wm. P. 84.

In Roxbury, Mrs Susan, wife of Capt. Nathaniel Dorr, 45.

In Cambridge, on Monday afternoon, Mrs Hannah, wife of Mr Jonathan Hersey, 58.

In Newton, 31st ult. Mrs Mary B. wife of Capt. Richard G. Wheatland, and daughter of John Richardson, Esq. 40.

In Wrentham, 3d inst. of croup, Mrs Sibel, wife of Mr Lewis L. Metcalf, 25.

In Hingham, 27th ult. Mrs Lydia Loring, 88.

In Bedford, Rev. Samuel Stearns, 65.

In New Bedford, Mr William Tobey, 80.

In Dartmouth, 30th ult. Capt. Joseph Russell, 84.

In Albion, Mrs Margaret, widow of Major Dennis Getchell, 93. Her husband was Arnold's principal pilot through the Wilderness in his expedition to Quebec in 1775.

In Independence, Indiana, 2d ult. Dr William F. Brooks, formerly of Boston, 26.

THE JUVENILE MISCELLANY FOR JAN.
Edited by Mr S. J. Hale.

CONTENTS.

The Rivulet—Self Dependence—The Little Hand—Keeping Things in Order—The Red Mittens—Nightingale and Goldfinch—Kindness to the Unfortunate—Folding Sealing and Directing Letters—Politeness of Sailors—The Bundle of Faggots—Obituary—"Happy New Year"—The Editors Table,—Illustrated with Engravings—Published Monthly at $200.

Notices.

"We hope well regulated families will see that this work constitutes a part of their Juvenile reading.—*Am. Traveller.*

"It is filled with a variety of matter well calculated for the entertainment and instruction of Youth."—*Mercantile Journal.*

"We recommend it to all parents as a cheap and valuable little work."—*Evening Gazette.*

LIBERAL PREACHER FOR DECEMBER.

JUST published, at 134 Washington St. The Liberal Preacher for Dec. 1834, containing two Sermons by Rev. Moses G. Thomas, Concord, N. H. "Associations awakened by the Lord's Table"—and "We cannot be converted till we will."

CHRISTIAN EXAMINER.

AT 141 Washington street, the Christian Examiner for January, is Just published, by Charles Bowen. Jan. 3

NEW BOOKS,
JUST PUBLISHED BY
JOHN ALLEN & CO.
(Corner of Washington and School streets, up stairs,)
and for sale at all the Bookstores.

LEISURE HOURS. 1 vol. 12mo. Edited by an Association of Gentlemen.

This work consists of Tales and Essays selected from various English publications, which have either never been published in this country, or have had but a very limited circulation here. It is intended to be, as its name implies, a useful and entertaining companion for LEISURE HOURS,—a book which may enliven the family circle, when assembled upon a winter's evening around the social hearth,—which may accompany the reader while travelling by land or water, in stage-coaches or in steam-boats,—which may go with him when he flies from the heat, and noise, and dust of the city, to the pure air, and refreshing shade, and quiet enjoyments of the country,—which may cheer him in hours of languor and sickness,—and which may profitably fill up those vacant hours in the life of a student, or man of business, when the mind, exhausted by its efforts, seeks, in amusement, for the restoration of its wonted powers. If it shall be found to contribute to these purposes,—if, while it amuses, it shall sometimes instruct by the pictures of life which it exhibits,—if, by the elegance of its style, and the purity of its sentiments, it shall serve to improve the literary or moral taste of our countrymen, we shall deem the time and labor which we have devoted to its preparation well bestowed.

ADAM, THE GARDENER. By CHARLES COWDEN CLARKE. 1 vol. 18mo. First American Edition, Revised by the Editors of the American Popular Library.

In selecting the following work as the first in a series to be devoted to the amusement and instruction of the young, we were influenced partly by the intrinsic interest and importance of the subject, and partly by the lively and graphic style in which it is here presented.

Gardening is an employment most happily adapted to occupy the hours devoted to recreation, and especially the leisure hours of those whose days are spent in sedentary pursuits. It invites to the study of natural history, with almost every department of which it holds an intimate relation. In the young it inspires a taste for quiet and rational pleasures, and an attachment to all the elegant arts of polished life.

SABBATH-DAY BOOK. For BOYS AND GIRLS. By the Editors of the Am. Popular Library.

The design of this work is to furnish interesting and useful reading for children on the Sabbath day; it comprises familiar directions in regard to the manner in which the day should be observed, illustrations of the various moral and religious duties of children, practical expositions of scripture, with directions for studying it, and narratives and descriptions calculated to interest the youthful mind, and promote its spiritual improvement.

The work consists in part of original matter, and in part of selections from such writings as are adapted to the purpose in view. In these selections, care has been taken to draw from such sources as are not generally accessible to children, so that the whole volume will be in most cases new; and the Editors hope that it may render some aid at least to parents in their efforts to exert a proper influence over their children, and to find suitable and interesting employment for them on the sacred day.

WEEK-DAY BOOK. For BOYS AND GIRLS. 1 vol. 18mo. By the Editors of the Popular Library.

An inspection of the Table of Contents will convey to the reader a correct idea of the nature and design of this work. Most of the articles are original; and those which are selected have not been, so far as is known to the Editors, published before in this country. Like the other work under a similar title, "THE SABBATH-DAY BOOK, FOR BOYS AND GIRLS," which it is intended to accompany, it is designed to interest and entertain the youthful reader, and, at the same time, to give him substantial instruction in respect to his daily duties.

THE FAMILY STORY BOOK. Compiled by the Editors of the Popular Library. 2 vols. 18mo.

The object of this compilation is to present to the youthful reader a collection of moral stories of standard excellence, partly original, and partly selected from various writers who have turned their attention to this method of interesting and benefiting the young. The Editors have taken special pains to secure a useful moral tendency for the work, in all the selections they have made. Tales of fiction highly wrought and falsely colored, exciting a feverish interest by exhibiting romantic and unnatural views of human life, are all excluded. The stories presented to the reader here are true to nature, and true in the sentiments, and in the habits of thinking and feeling which they inculcate, and must exert, it is believed, a powerful and a happy influence upon the intellectual and moral habits of the young.

NORTH AMERICAN REVIEW.

THIS Day Published by CHARLES BOWEN, the NORTH AMERICAN REVIEW, No. LXXXVI, for January.

CONTENTS

Petrarch.
Poisoning.
Execution of an Italian at Canton.
Life of Black Hawk.
Memoir of Dr Godman.
Bancroft's History of the United States.
Rae's Political Economy.
Sheridan Knowles.
Life and Correspondence of Hannah More.
Character of Jefferson.
Calavar. jan 1

BOSTON BOOKSTORE.

JAMES MUNROE, & Co., Booksellers to the University in Cambridge, respectfully announce that they have established a branch of their business in the city, and have tken the stand long known as the Boston Bookstore, No. 134 Washington Street, formerly occupied by Cummings and Hilliard, and recently by Russell, Odiorne & Co. By this arrangement it is hoped that the convenience of their customers may be better served, both those in Cambridge, and those residing in the city and at a distance, through the increased facility which will thus be afforded for the execution of orders.

Boston Nov, 22, 1834.

JUST published, The Childhood of Jesus. A Gift from a Pastor, to the Children of his Flock. Second Edition, at 80 cents the dozen.

The Unitarian for December 1834.

In Press and shortly to be published, the Life of Rev. George Crabbe, L. L. B. by his son, Rev George Crabbe, A. M.

JAMES MUNROE, & Co. Boston Bookstore No. 134 Washington street. dec 27

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.

sept 20 ep 1 year

CHRISTMAS AND NEW YEAR PRESENTS.

BENJ. H. GREEN Bookseller 124 Washington st. has in press, to be published season for Christmas and New Year.

"Reflections in Retirement" by the Author of *Pious Thoughts.*

Among the many interesting subjects will be found "An Address to the Children of Sabbath Schools"—Reflections on the closing of the old, and opening of the new year.

On hand

A few Copies of *Pious Thoughts*, also a great variety of beautiful Books, for Children and others suitable for the approaching season. 3t dec 20

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

INSCRIPTION

For a Picture representing two Children looking at Birds feeding.

Lovely dwellers of the air,
Feed ye—feed ye—do not spare;
Feed ye, little things of light,
Feed ye, 't is your natural right.

He, who made the heavens and earth,
He, whose word gave all things birth,
He, too, shaped *your* tiny forms,
Breathed the vital flame that warms,
Plumed you, gave you wings to fly
Tireless through the far blue sky,
Gave for homes the wide green wood,
And provides your daily food,—
Thus a Father's care doth span
Little Birds and lordly Man.

Therefore feed ye, creatures bright,
Sure our presence need not fright,—
Safe from us the slightest feather
Ruffling to the stirring weather,—
Feed ye, and your strength recall,
Sacredly ye use it all,—
For ye pour from tuneful throats
Streams of blithe and grateful notes,
And a daily hymn do raise
To your bounteous Maker's praise,—
Owning thus the guardian care,
That provides your daily fare.

Ye do teach us, little Birds,
Lessons weightier far than words,—
Ye do tell us what *we* owe
For our blessings' ceaseless flow,—
Ye do bid *our* thanks be given
For the daily gifts of Heaven.

Be your lessons pondered well,
Truth to man e'en birds may tell.

D. H. B.

MISCELLANEOUS.

DR WILLIAM DOUGLASS.

Further extracts from the Memoir of Wm. Douglass M. D. by Timothy L. Jennison M. D.

Dr Douglass has recorded of himself, that in 1721, he was but a novice in the Small Pox practice.

It was not to be expected that he could have been firmly established in Boston, at so early a period, (1721.) But the decided opposition he made to the new mode of treating the Small Pox, soon brought him into general notice; and as the danger from that loathsome disorder abated, so did the number of applicants for inoculation; and ere many months had elapsed, the malady had disappeared. He was highly irritated at Dr Bolyston's proceedings, probably without the most cogent reasons; and excited a hue and cry against the novelty, as being a rash experiment. But afterwards he retracted, acknowledging the propriety of it under suitable regulations; and in 1730, when the disease appeared again, he took an active part in promoting it.

While the epidemic of 1721—2 continued, he was a sedulous observer of it in its natural state, and collected materials for his future publications on the subject. He had now leisure to review his earlier studies, and read the practical works of authors, then held in estimation, but with caution. He had been taught to consider Sydenham as the highest authority, in managing the small Pox, and had implicit faith in his correctness, but soon had sagacity enough to see, and shun his few errors in practice, particularly in the use of opiates after purgatives, and using "vitriolics" unseasonably. He laid much stress upon the *lædantia* and *juvantia*. In the account which he has left behind him, recorded in his loose manner, and scattered in so many parts of his summary, we find statements generally, of the numbers and deaths of those who had been the subjects of the disease in both ways.

From this early period of his life, his character seems to have risen rapidly in the estimation of his friends and the public; for we find, that in 1721, he was chosen Vice President of the Scotch Charitable Society, which office he continued to hold by annual elections, till 1728, and from that period to the time of his death, he was elected their President. The fair inference is, the members of it considered him worthy of their suffrages, and they had no higher honor to bestow. That society was originally established in 1657, and continues to be cherished by the principal Scotch people in Boston, under an act of the Legislature incorporating it.

He was also acquiring celebrity as a physician, particularly among his countrymen, who to their credit, have long been a pattern for other nations in befriending each other in foreign countries. While a resident in France, after acquiring a competent knowledge of the language, he indulged in botanical researches, making many excursions for that purpose. Afterwards he devoted many hours to it in Boston and its environs. Is he not the only man of that time in New England, who did write on that subject and publish the same? His object, besides his own gratification, seems to have been, to induce others to afford their aid towards a system of American Botany. In like manner as he professed to publish at first in sheets or pamphlets his summary, to make the labors of future historians less irksome.

And well might he call the work laborious, assigning as a reason, that there was no dependence to be placed on the earlier printed accounts of New England, since heedlessly they borrowed from credulous writers relating to things long since obsolete. He says Mather's Map of New England was very erroneous; Southack's yet worse; Oldmixon's British Empire in America, a mere compilation from newspapers. Even Dr Mather denounced it, saying he found eighty-seven falsehoods in fifty-six pages of it: and considers Neal's history equally unauthentic.

His practical Essay on the Small Pox of 1721—2, was published in Boston in 1730, having been compiled from his original materials, collected during the epidemic. In his address, prefixed to it, he tells Dr Stewart, "that he secluded himself from all other company but that of his patients, during that sickness, and committed to writing for his own reminiscence and private use, the remarkable cases which occurred, in a very extensive practice." A sound recourse for a useful work. There are too many people eager to write on subjects they understand but partially. For this brief and original production, he appears to have been fairly entitled to the thanks of his contemporaries, as well as posterity. He was aware that his diamond had never been polished; and in another publication he modestly observes that a plantation writer must not be considered responsible for a finished production.

He told us all he knew in concise terms, in the plainest practical language; and if we take it in connexion with his remarks on the same subject, interspersed here and there, in the body of his summary, and in the notes subjoined, it will be found very instructive, and a useful *beacon* to the inexperienced. At that time 1721, he was young, and never before had seen the disease, although he must have seen the writings of Mead and Friend, besides Sydenham's, and unquestionably failed not to compare their writings with the clinical knowledge he had recently obtained.

His Dissertation *on Inoculated Small Pox*, appeared about the same time in London, printed by W. Innys; we are left to conjecture the cause of its being printed there, without the name of the printer, or the time of doing it as usual. It must have been written, or rather finished, after the epidemic of 1730, as he says, "I visited in the last Small Pox time, many hundred patients. I had not above half a dozen with subsequent imposthumations or boils, and having on this occasion inquired of most of the other practitioners, I find the proportions were very small when compared with these."

He appears to have taken much pains in collecting and compiling it, and says, "I kept a correspondence in England with respect to the benefit of inoculation from unquestionable facts for several years." It is probable that he was at heart always in favor of the improved method.

But having at first opposed it *totis viribus*, ostensibly, it became necessary to recant decently. On the occasion, he observes, "there have been too early, and too strong prejudices both for and against this method. They seem to have acted the fairest part, who exclaiming against rash and irregular procedure were willing to wait patiently, until time and a cautious experience should direct their judgment."

After the royal family had adopted the improvement, and obviated the risk of criminality, the practitioners in Boston generally resolved to perform the operation when desired so to do, but without persuading or dissuading in the case. Dr D. then encouraged the same precept and practice, and his professional duties were arduous.

The Small Pox of 1729 and 1730 was imported from Ireland in the autumn of 1729, and was confined to a few families till March, when it spread much. The watchers were removed, and it took its course, and (for the first time) inoculation was allowed. It continued till the last of October. It was not so mortal as in the preceding epidemic; but many of the patients labored with *purples* and *hemorrages*. The other physicians hitherto had considered these occurrences as a mortal scarlet fever, invading the town at the same time, and as a distinct distemper. Dr Douglass was the first to point out their true nature, as deleterious symptoms generally.

The Small Pox in 1752 continued several months and was severe. Venesection had been in vogue, but at this period lost its reputation. The method of treating the disease was more judicious, because its nature was better understood. Dr Douglass was early and ever in opposition to infecting the aged of all colors—gravid women, and all those who were suffering chronic complaints resisting a cure. In his laborious undertaking, the Summary, he intermingled his view of the disorder; some years after he wrote his Essays and Dissertation; and it well deserves the careful perusal of young physicians; and has been sanctioned by time and experience. Those pamphlets are wholly his own production, on subjects highly interesting to New England, and excepting Dr Boylstons's are the only publications of the last century in their day. We have already stated his attachment to botanical pursuits. He says he made a collection of more than eleven hundred plants in and near Boston. And it was his favorite amusement to describe briefly by their classical and proper names, those articles of the vegetable kingdom used as common food.

It is agreed on all sides, that Great Britain is beholden to Lady Mary Wortley Montague, for the early introduction of inoculation for the Small Pox. Many and lavish are the encomiums heaped upon her for that supposed boon. "With so much ardor did Lady Mary enforce this salutary innovation among the mothers of her own rank in life, that much of her time was necessarily dedicated to various consultations, and in superintending the success of her plan." The Annual Register, 1762, p. 78, says: "the present generation, who have enjoyed all the advantages of inoculation, are inadequate judges of the extremely fatal prevalence of the original disease; of their consequentially great obligations to Lady M. W. Montague;" other authorities are numerous. Supposing the above remarks to be just, it is equally true, that the British North American Colonies are beholden to Dr Douglass, for the early and very considerable knowledge of its practicability that was gained in our country the same year. It is true he never claimed to have been the first inoculator, but he was the sole pioneer who prepared the way for its demonstration by his printed accounts, which had been published some years before. He either brought them with him when he came to Boston, or had them sent to him afterwards. It has never been denied, that he did loan those two pamphlets (No. 339, and 347) to Dr Cotton Mather, prior to the appearance of the disease in 1721. Had it been otherwise, the first inoculators in Boston must have waited for the tardy result of the experiments in Europe. So cautious and timid were the inhabitants of England, that for many years they had not inoculated a number equal to that which had occurred at Boston and Roxbury in 1721—2, only; and the accounts of its early success in New England were potent inducements for perseverance on their part.

DRIFTING OF CANOES TO VAST DISTANCES.

But very few of the numerous coral islets and volcanoes of the vast Pacific, capable of sustaining a few families of men, have been found untenanted; and we have therefore to inquire whence and by what means, if all the members of the great human family have had one common source, could those savages have migrated. Cook, Forster, and others, have remarked that parties of savages in their canoes must often have lost their way, and must have been driven on distant shores, where they were forced to remain, deprived both of the means and of the requisite intelligence for returning to their own country. Thus Capt. Cook found on the island of Wateoo three inhabitants of Otaheite, who had been drifted thither in a canoe, although the distance between the two isles is 559 miles. In 1696, two canoes, containing thirty persons, who had left Ancoroso, were thrown by contrary winds and storms on the Island of Samar, one of the Phillipines, at a distance of 800 miles. In 1721, two canoes, one of which contained 24, and the other six persons, men, women, and children, were drifted from an Island called Farroilep to the Island of Guaham, one of the Marians, a distance of 200 miles.

Kotzebue, when investigating the Coral Isles of Radack, at the eastern extremity of the Caroline Isles, became acquainted with a person of the name of Kadu, who was a native of Ulea, an isle 1500 miles distant, from which he had been drifted with a party. Kadu and three of his countrymen one day left Ulea in a sailing boat, when a violent storm arose, and drove them out of their course; they drifted about the open sea, for eight months, according to their own reckoning by the moon, making a knot on a cord of every new moon. Being expert fishermen, they subsisted entirely on the produce of the sea; and when the rain fell, laid in as much fresh water as they had vessels to contain it. "Kadu, (says Kotzebue,) who was the best diver, went down to the bottom of the sea, where it is well known that the water is not so salt, with a cocoa-nut shell, with only a small opening." When these unfortunate men reached the Isles of Radack, every hope and almost every feeling had died within them; their sail had long been destroyed, their canoe had long been the sport of winds and waves, and they were picked up by the inhabitants of Aur, in a state of insensibility; but by the hospitable care of those islanders they soon recovered, and were restored to perfect health. Capt. Beechy, in his late voyage to the Pacific, fell in with some natives of the Coral Islands, who had in a similar manner been carried to a great distance from their native country.—They had embarked, to the number of 150 souls, in three double canoes, from Anna, or Chain Island, situated about three hundred miles to the eastward of Otaheite. They were overtaken by the monsoon, which dispersed the canoes, and, after driving them about the ocean, left them becalmed, so that a great number of persons perished. Two of the canoes were never heard of, but the other was drifted from one uninhabited island to another, at each of which the voyagers obtained a few provisions; and at length, after having wandered for a distance of 600 miles, they were found, and carried to their home in the ship Blossom.

The space traversed in some of these instances was so great, that similar accidents might suffice to transport canoes from various parts of Africa to the shores of South America, or from Spain to the Azores, and thence to North America; so that man, even in a rude state of society, is liable to be scattered involuntarily by the winds and waves over the globe, in a manner singularly analogous to that in which many plants and animals are diffused. We ought not then, to wonder, that during the ages required for some tribes of the human race to attain that advanced stage of civilization which empowers the navigator to cross the ocean in all directions with security, the whole earth should have become the abode of rude hunters and fishers. Were the whole of mankind now cut off, with the exception of one family, inhabiting the old or new continent, Australia, or even some coral islet of the Pacific, we might expect their descendants, though they should never become more enlightened than the South Sea Islanders or the Esquimaux Indians, to spread in the course of ages over the whole earth, mainly partly by the tendency of population to increase in a limited district beyond the means of subsistence, and partly by the accidental drifting of canoes by tides and currents to distant shores.

BATTLE BETWEEN A TIGER AND ALLIGATOR.

About eleven o'clock in the forenoon, we cast anchor in the Barchurra Nuddee, with an extensive forest on both sides. An hour had just elapsed when, at about a hundred yards from us, an alligator came up out of the river, to enjoy his noontide sleep in the rays of the sun. After remaining there about half an hour, and being apparently in a sound sleep, we observed an immense tiger emerging from the jungle, and bending his steps towards the place where the alligator lay. In size the tiger exceeded the largest we had ever seen; and his broad round face when turned towards us, striped with white, his fierce eyes, together with the amazing apparent strength of his limbs, made the stoutest heart on board to tremble at the thought of encountering such a dreadful foe. With the most cautious face imaginable, the tiger approached the alligator; his raised foot remained some seconds before he replaced it on the ground, and so he proceeded till he came within the power of his leap; when, exerting all his strength and bounding from the earth, he descended immediately upon the alligator's back, and seized it by its throat. The monster of the deep, roused from its slumbers, opened its trememdous jaws, and lashed its terrific tail; and while the conflict lasted, each seemed to exert its utmost strength. The tiger, however, had the advantage; for he had grasped the alligator in a part of the neck, which entirely prevented his turning his head sufficiently round, to seize his antagonist; and though many blows were inflicted upon the tiger by its saw-like tail, the noble beast of the forest, when the battle was concluded, shook his brawny sides, and seemed unconscious of any pain. Having overcome the alligator, he dragged it a little farther on shore, and sat over it exactly in the attitude of a cat, sitting over a captive mouse. He then took the creature in his mouth, and gently walked off with it to the jungles. About ten minutes afterwards, we saw the tiger emerge from the forest; and, after gazing at us a few minutes, and perhaps imagining that we were almost too far from the shore to allow him to add us to his trophies of victory and blood, he slowly pursued his course in a different direction from that in which he left his prey, and we saw him no more. In less than an hour afterwards, the alligator who had been stunned but not killed, crept out of the jungle, and though evidently much injured, yet with some difficulty reached the river, and escaped the power of his sanguinary foe: he however, was too much lacerated to remain long in the water, and soon came again to land; but took the precaution of exposing but a small part of his body and keeping his face towards the shore. he continued but a very short time, and again launched into the deep, continuing his visit to the beach almost every quarter of an hour whilst we remained. This sight taught us and our people a very important lesson, viz. not to go heedlessly on shore in such a place.—*London Missionary Register.*

BLUE LAWS OF MASSACHUSETTS.

Law 1st.—Pride in wearing long hair, like women's hair, others wearing borders of hair, and cutting and curling and immodest laying out of hair; grand jurors to present and the court to punish by fine or correction.

Law 2d—Excess in apparel, strange new fashions, naked breasts and arms, and pinioned superfluous ribbons on hair, &c. the court to punish at discretion.

Law 3d—Profaneness in persons turning their backs upon public worship before the blessing is pronounced, the select men are to appoint officers to shut the meeting house doors or take any other measures to attain the end.

Law 5th—Tobacco takers and common swearers, the constable directed to present to the next magistrate to be punished at discretion.

Law 6th—For drunkenness, the offender to pay ten shillings, excessive drinking three and four pence, tippling about half an hour, a crown.

Judgments of court as they stand recorded for the following crimes.

1st. Josias Plaistowe for stealing four baskets of corn, to return eight baskets, to be fined five pounds, and hereafter to be called Josias, and not Mr as he used to be.

2d. Capt. Stone for abusing Mr Ludlow, by calling him Justus, is fined an hundred pounds, and prohibited coming within the patent.

3d. Sergeant Perkins ordered to carry forty turfs to the fort for being drunk.

4th. Edward Palmer, for his extortion in taking two pounds thirteen shillings and four pence for the wood work of the stocks is fined five pounds, and ordered to sit in the stocks one hour.

5th. Thomas Petit, for suspicion of slander, idleness and stubbornness, is censured, to be severely whipt, and to be kept in hold.

6th. Catherine, the wife of Richard Cornish, was found suspicious of inconstancy, and seriously admonished to take heed.

7th. John Wedgewood, for being in the company of drunkards, to sit in the stocks.

FARMERS.

Winter is come, and what provision have you made for passing the long evenings of the four ensuing months pleasurably and profitably to yourself and others? The farmer who thinks it will do now, as formerly, to sit by the fire and drink cider, and tell stories through the winter, has not kept pace with the spirit of the times; he is lamentably behind the spirit of the age in which we live. There has, it is evident, a certain class of individuals grown up in our land, who speak of and treat the cultivators of the soil as an inferior caste, men who cannot understand the leading topics of the day—whose utmost abilities are confined to the merit of being able to discuss a boiled potatoe and a rasher of bacon, and who ought not to be entrusted with legislating for themselves, much less for others. If as a body the farmers are obnoxious to this reproach, we surely should lose no time in correcting the evil; if, as is believed, these aspersions are calumnious, they must be lived down. The farmer has no excuse for ignorance. Information on all the useful and necessary subjects which come before us as men, and citizens, is presented in shapes so easily accessible, that he who remains ignorant deserves to be a reproach and a by-word. Let no one think then that he is prepared for winter, who has not made arrangements for a liberal supply of food for the mind as well as the body. Well conducted papers, able periodicals and valuable books must be procured, and they must be read and studied. Universal education is our boast, but it is foolish and vainglorious, unless it is turned to useful purposes. Every farmer should be a practical utilitarian; "Cui bono," should be his motto; every day should witness some profitable acquisition of knowledge. A few dollars a year, paid out for well selected and standard works, will, in the course of a few passing years, provide a farmer with a valuable library. The farmer who has a family, is inflicting on them a cruel and irreparable wrong, if he by his negligence or parsimony deprives them of such a resource. The young cannot be idle, and their time, if not profitably employed, will be perhaps worse than thrown away.

EXTEMPORANEOUS POETRY.

A young man, a native of the United Provinces of La Plata, who was celebrated for his talents as an extemporaneous poet, was invited to an entertainment in Bogota, several years since, to which some of the other guests had been requested to come prepared with themes for his muse. He readily composed and sung songs, odes and sonnets, upon such subjects as were given him by turns: and at the close requested the guests to mention in succession their names: then being furnished with a new theme, he commenced singing a new poem, the successive stanzas of which began with the initial letters of the names, which amounted to about twenty; and after thus performing the circuit of the table, he returned, singing as many more stanzas commencing with the same letters, but in a reversed order. This is certainly an extraordinary refinement on the art of extemporaneous poetry, as practised by the improvisatori of Italy.—*Lit. and Theol. Review.*

THE EYE.—The use of shades and bandages on every trifling affection of the eye, is an evil that cannot be too strongly reprobated; for the action of light and air being thus excluded, and the organ rigidly compressed, opthalmia, and even total blindness, is not unfrequently the consequence of that which, being perhaps merely a slight flow of humour, or a little extravasated blood, would have subsided in a few days, if judiciously treated, or even if left to itself.—*Curtis on the Eye.*

COLOUR OF THE EYE.—That the colour of the eyes should affect their strength may seem strange; yet, that such is the case, need not at this time of day be proved; and those whose eyes are brown or dark coloured, should be informed that they are weaker and more susceptible of injury, from various causes, than grey or blue eyes. Light blue eyes are, *cæteris paribus*, generally the most powerful; and next to these are grey. The lighter the pupil, the greater and longer continued is the degree of tension the eye can sustain.—*Ib.*

NEVER SAY YOU CANNOT.—There never was an instance of a man of shrinking disposition having accomplished great things. Drones or stupid beings who will not, or possibly cannot exert themselves, may be got along with; but a person who is forever tinkering about something, and will be constantly delving at this, that, and the other, with desperate industry, and flinches whenever he arrives at some difficulty he cannot see through, such a one we desire no acquaintance with; give me the man who having made up his mind to arrive at a given point, dauntlessly pushes onward through every obstacle. Resolution is the talisman that forces the floodgate of wealth, unravels the mystery of getting rich.

EMERSON'S ARITHMETIC.

RUSSELL, ODIORNE & Co. Publishers and Booksellers, invite the attention of the Preceptors of Academies, School Committees and District School Teachers, to Emerson's North American Arithmetic, published in three parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND consists of a course of mental and written exercises, embracing sufficient theory and practice of Arithmetic for all the purposes of common business.

PART THIRD comprises a brief view of the elementary principles of Arithmetic, and a full developement of its higher operations. The three parts have been adopted in the Boston Public Schools, to the exclusion of all other Arithmetics, and are recommended by the most respectable authorities in the United States.

BOSTON, Nov. 10, 1834.

Messrs. Russell, Odiorne & Co.—I have carefully examined the third part of the North American Arithmetic, by Mr. Emerson; and am so well satisfied it is the best treatise on the subject, with which I am acquainted, that I have determined to introduce it as a text-book into my school.

Very respectfully, &c. yours, E. BAILEY,
(Principal of the Young Ladies' High School, Boston.)

WILLIAMS' COLLEGE, Oct. 2, 1832.

To Mr. Frederick Emerson, Sir—I have received the First and Second Parts of your North American Arithmetic, and am highly pleased with the plan of the work, and the manner of its execution thus far.—It unites simplicity with fulness, and will thus be sure to interest the beginner, whilst it furnishes at the same time, an ample guide to the more advanced pupil.

Respectfully and truly yours,
ALBERT HOPKINS,
[Professor of Mathematics and Natural Philosophy in Williamstown College.]

BURLINGTON, Feb. 15, 1833.

[*Conclusion of a letter to the Author.*] I should think it hardly possible that a child could be faithfully conducted through these two works [First and Second Parts,] without being vastly better acquainted with the subject than children formerly were. Being judiciously compelled in some measure to invent their own rules, they can scarcely fail of being able to assign a proper reason for the process, as well as to recollect it for future use. Indeed I do not know any one particular, in which, for the use of very young pupils, they could be improved.

Yours respectfully,
JAMES DEAN,
[Professor of Mathematics and Natural Philosophy in the University of Vermont.]

CAMBRIDGE, Oct. 31, 1834.

To the Publishers of Emerson's Arithmetic—*Gentlemen*,—I have examined the third part of Mr. Emerson's Arithmetic, with great pleasure. The perspicuity of its arrangement, and the clearness and brevity of its explanations, combined with its happy adaptation to the purposes of practical business are its great recommendations. I hope it will soon be introduced into all our schools and take place of the ill-digested Treatises, to which our instructors have been compelled to resort. Respectfully,

BENJAMIN PEIRCE,
[Professor of Mathematics and Natural Philosophy, Harvard University.]

From the Boston Public School Masters, in the Department of Writing and Arithmetic.

We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, (Parts First, Second, and Third) is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly we have petitioned for the adoption of this work in the Public Schools.

P. Mackintosh, Jr. — Abel Wheeler
James Robinson — J. Fairbank
Otis Pierce — J. P. Lathrop.
Levi Conant.

City of Boston.

At a Meeting of the School Committee, Nov. 18 1834.

Ordered, That Emerson's North American Arithmetic, Second and Third Parts, be substituted in the Writing Schools, for Colburn's First Lessons and Sequel."

Ordered, That the Arithmetics now in use be permitted to their present owners; but that whenever a scholar shall have occasion to purchase a new one the North American Arithmetic shall be required.

ATTEST, S. F. M'CLEARY, Sec'ry.

The First part was already adopted by a previous order. nov 28.

EMERSON'S READING BOOKS.

THE FIRST-CLASS READER, a Selection for Exercises in Reading, from standard British and American Authors, designed for the use of Schools in the United States. Price 50 cents.

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THIRD-CLASS READER, designed for the Younger Classes in School. Price 20 cents.

These three works, prepared by Mr B. D. Emerson, author of the "National Spelling Book," and other highly approved school books, form a series of Readers, which have been compiled chiefly in reference to the condition and present wants of the common schools of our country; the pupils of which generally are, or advantageously might be, organised into three permanent reading classes. The matter contained in each of these Readers, is happily adapted to the intellectual advancement of these pupils who may be supposed to hold a place in that class, for which it is designed: the style and sentiment contained in each Class-book, rising in proper gradation from the most juvenile of the series, to that of the most maturity.

Mr Emerson's new Reading Books are highly recommended by Mr Walker, Principal of the Philadelphia High School—by Mr Spear, Principal of the Roxbury Female High School—by Mr Eastman, Principal of the Roxbury Grammar School—by Mr Lamson, Principal of the Abbot Female Academy, Andover—by Mr Coffin, Principal of the Coffin School, Nantucket—by Mr Adams, Principal of the Lynn Academy—and by numerous other instructers in various parts of the United States, who have introduced them into their schools. Probably no new reading book in this country has so soon come into so general use. This result, however, might have been expected from the great reputation of Mr Emerson as an Instructer and an Author; from the taste and judgment evinced by the selections; and from the attractive manner in which they are published; while the price is lower than that of any school book of similar size.

These Reading Books are favorably noticed in the Annals of Education, and in various other literary journals. The editor of the Salem Observer, in an elaborate and discriminating article on reading books, says, "Mr Emerson's Reading Books, contain less of the froth of literature, less of the pedantry of learning, and more reading that is at the same time both interesting and instructive, than any other of our American Class Books." The Lowell Observer says, "We know of no books which for beauty of selection, for purity of sentiment, and for variety of expression, that will compare with them." Want of room compels us to omit numerous other favorable notices that have been expressed by the periodical press throughout the country.

In addition to the above, the publishers are happy to state that these books have been introduced into the Preparatory School of the University of Pennsylvania; and into very many of the best schools in Pennsylvania, Delaware and New York.

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This little volume contains a variety of poems, written in the brief intervals of leisure in an arduous profession. Their literary merits are various; all are respectable, and some breathe a high strain of poetic feeling. The tone of moral and devotional feeling is of the purest and best kind.—*Unitarian.*

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